THE MEDIT ATIONS O 10HN GERHARD Doctor of Divinitie and Superintendent of HELDBURGE.

Written originally in the Latine Tongue

RALPHE VVINTERTON,
Fellow of the Kings
Colledge a Cambridge.



EDINBYRGH

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nourable, right wife, and prudent, the Lords, Confulls and Exconsulls, and the whole order of the Senate of the famous Commonwealth of HALBERSTADE, his Lords and Patrons, to bee honoured with all manner of observance, HEALTH.

Any there ere, which complete which complete Divinity and Play ick together, and mee thinks they declare the matter very well: For as there is a swofold end of Play A 2 sicke

ficke, the one to continue health in the body of man, and the .. ther to recover it being loft: So also there is a twofold end of Divinitie, as concerning the diseases of the soule, for thereby is declared not only how wee may be delivered from our fins, but also how wee may continue in grace. Both these kinds of Physick both of body and soule are from God, as faid Saint Gregorie. We fee then how that they agree in their Author. Physick hath certaine principles of its owner to wit, Reason and Experience, which are therefore called as is were the Legs thereof with

which what soever is agreeable it accepts. & what soever is not agreeable it rejects. so Divinitie hath a certaine and immoveable Principle, to wit, the Word of God contained in the writings of the Prophets and Apoltles, with which whatfoever agreeth the accepteth, and whatfoever disagreeth shee rejects, some proceede further, and shew that all true Physick is from regeneration: For nothing can regenerate, which it selfe is not regenerated; Therefore to the mundity ing of the vitall spirit from the impure tinctures of dileases, which is as it were a

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kind of regeneration, there are required bodies regenerate, that is, spirits which are bodies spirituall for penetration and tincture; and yet notwithstanding alsospirits corporall, so also the true end of Divinitie is the spiritual regeneration of the inward man, which Trueth it selfe doth witnesse, that it is made of water and by the Spirit: They adde also the Resemblance of the Phylo-Sophers stone, with the blesfed stone in the Church: but because these things are not granted by all, I will stay not longer vpon them! It is suf ficient for my purpole, that

by comparing of Divinitie and Physick together I may with good consequence gather, that Divinitie is a practical doctrine, and therefore that they are man errour, that contend that it is Speculative, as some of the schoolemen doe.

For although there are propounded vnto vs in this Heavenly Philosophy, not only things to be done; but also to bee believed and hoped for, yet this hindresh not, but yet it may be called Practicall. For Physicke it selfe is implyed in the Theorie of some things, and yet it is not called a Theoreticall

tice Science, because it vfeth this Theorie for Pra-Stile sake, and in order to Practife. And so it is in Divis nitie: Not to adde further that in things to be believed or into the Articles of our Faith, there is not only required a bare knowledge, but also an assent, which is an act on the part of the will as they whom it doth concerne, doe proue by good arguments. Now then if Divinitie bee a Practicall Do-Arine, certainly the end of it shall not be a bare knowledge and naked Theorie, but rather Practise, If gee know these things, blessed are 766

gee if yee doe them, faith our Saviour to his Disciples. The matter of our Religion consists not in words but in works, layeth luftine. Norte fay onely, but to bee, maketh Christians, sayeth Ignatius. The summe of Christian Religion is to follow bem whom thou worfbsppeft sayeth S. Augustine. What is Christianitie? It is being like vnto God, as farre as it is possible for humane nature, layeth S. Basil. But if the end and perfection of Christian Religion is not the bare knowledge, but the Practise: how few true Christians shall we find now a dayes? There is much Science every where,

but little conscience. It is well that the true Religion is defended by wryting, difputing, and preaching, and by all good meanes, but we should labour also to make our lyues agreeable to our Christian profession. if 1 have the knowledge of all myferies, and have not charitie, I am nothing, sayeth the A. postle. What then will they answere heereaster, which haue not the knowledge of mysteries, and yet are proud of it, contemne others, envie others, and haue no regard of Christian charitie? I will adde hither a saying out of an excellent booke. Hee

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He that would fully and foundly understand the words of le-Is Christ, must fludy to conforme all bis life to bis. What doth it profite thee to dispute highly of the Trinitie, f thou wantest humilitie, and so displeases the Trinitie? If thou hadst the know? ledge of all the Bible, and the fayings of all the whole Philosophers, what would ill these profite thee without charitie and the grace of God? Yanitie of vanities, and all is vanicie, burto loue God, and serue him only.

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knowledge without the feare of God, what doeth it import! If knew all things

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in the world, and were not in charitie, what would it profite me before God? The greater and the better thy knowledge is, the more gries. vous shall bee thy condemnation, vnlesse thou livest the more holy, Be not there. fore proud of any Art or scie ence, but rather feare for that which is given thee; Hither makes that place of Erasmus: To what purpose is it to dispute how many. wayes sinne is taken, whether as a privation only, or else as a staine inherent into the foule? Let the Divine rather labour to make all men bee afraid of sinne, and to hate

hate it Wee contend without end what diflinguisheth the Father from the sonne; and each from the holy Spirit, whether a thing or relation, and how it can be that they should be called three, who have but one essence. How much more profitable were it to labour proufly by meanes, and holilie to worship and adore that Trinine, whose Majestie it is not lawfull to fearch into, and to expresse the inestimable concord thereof by our mutuall concord, as much as it is possible, that so at length wee may bee admitted into the fellowship thereos? We dispute

dispute how it can bee, that the fire, with the which the scules of the vogodly shall be tormented, being materiall, can worke vpon a thing incorporeall. How much more profitable were it for vs to labour with all our power, that nothing may be found in vs for that fire to burne, &c. But I say againe, not the thing it selfe but the abuse is to bee taxed. It is well that paines and studie are spent into the acurate knowledge of the Articles of our Faith. It is well, the rrueth is defended against herefies, but so, that the summe and perfection of Christian

Christian Religion bee not thought to confift therein, but that there be a care had of a Christian life and charis tie. They live ill, which doe not belieue well, concerning God: and againe, they belieue vaprofitably, which doe not live well, True faith not within, vnlesse good workes appeare without. They which doe not walke in the light, are not yet the children of light.

Christians they are not, who leade not a life besee-

ming Christians.

Therefor to kindle piety, almost extinct in this frozen old age of the world, and to

adde a spurre to these that are flow in the way of the Lord, and to admonish my selfe and others of their dues ty, I did at spare houres ga. ther together these holy vieditations, infilting into the steps of Augustine, Bernhard, Anselin, Tauler, and others in the same kind. Whose fayings I often bring in into this Manuall, and yet name not the Authors, (though 1 might easily have done it) nor the texts of scripture: For 1 was loth to trouble the meditation of the Reader, I think it not much materiall to knowe, whether What is layd be the Fathers

or mine, so that attention: bee given vnto whar is fayd. If any man please to attribute vnto the Fathers whatfoever is filly and convenienrly fayd in this Booke, and voto me whatfoever is fayd otherwife, lam notagainst it: All that I seeke for is, that some profite may come from hence vnto the sonnes of the Church. And I shall thinke I have enough if at any one moment there aril our of the reading of this booke to any one foule, any one Holie and Godlie Medication.

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lesse elegant, or not fitly applyed, or feeming not to agree with the Analogie of faith, (as I hope hee shall not) let him not presently cast away this booke, and brand mee with the note of heresie, but let him perpend the kinde of wryting. Holy things I handle, which fland not in neede of Rhetoricall flourishes, I write Homelies not exact disputations. lookt more vnto the things themselues, then vnto the words.

Thou shalt not find heere spinie questions, but serious exhortations to holy life: not scurrile jests, but the spinot

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rituall riches of the inward min: not that which may exercise thee in disputation with subtiltie, but that that my instruct thee in the way of humilitie, sometimes ? follow Allegories, not that I thinke that all things are to be transformed into Allegories, but because the kinde of writing beeing intended to teach and admonish and not to contend, did seeme well to admitte ofthem But what needeth more of this matter? And why doe I bring fo many things to defend my selfe, when as the indifferent Ka der is long agoe latisfied, buc but the censorious Reader will never be satisfied.

To you therefore, right Honourable; right wise, and prudent, I entitle and dedicare these holy Meditations, that there may bee extant lome publicke testimony of my fervice towards your ho nour. Knowne and proclas med vnto all is your conffacie in preserving the parity of Religion, your fingulare prudence in governing the Commoun-wealth; your liberalitie towards learned men. These and otherlike reasons easily with me prevailed so farre, that I did not doubt withail due expresfion

sion of reverence, to dedi. cate to your Honours these the first finites of my studies such as they are, being the vie and gaine of my wins ters vacation: and that the rather, because some of your most honourable order by my Grandfather on the fathers side, and on the mothers fide of pious memory. are descéded from the same blood that I am, or else allyed ynto mee by marriage. Accept therefore right Honourable in good part this paper gift at my hands. Take me into your patronage, & proceede to favour my studies heereafter, as heeretofore fore you have done.

I befeech Almighty God to continue vnto you all good things, that is, that he would vouchsafe of his Clemencie to continue to you the holy pledge of his Word, peace, and tranquillity, the happy increase of the Commounwealth, and all other benefices, which hee hath most bountifully conferred vpon your citie, and not vnto you only, but vnto your policritie allo, if you shall have any. Given from Ioanes, into the moneth of April 1606.

Your Honours
most observant,
M. 1 GERHARD,
Quedlinburg.

TO ' THE READER.

Hriftian Reader, and leving Countreyman. a word or two to thee, and then I have done, In briefe thus: In a long vacas tion now almost two yeares since at spare houres, as my day. ly employmentes would give me leave, I translated these Meditations: In the doing, when? drew neare Suto the end about the XLIII Meditation, it was told wee by a private friend, (who was acquainted with what I was about) I might spare my labour, for the booke

was translated already! I left off presently, and made enquirie after the booke: I found the Booke entituled The Soules Watch: or, A Day Booke for a devout soule, by 10hm Gerbard, Dr. of Divinitie. &c. 1 compared it with the Originall, but I found no such matter. I opened in diverse pla: ces, and me thought they should. be Gerhards Meditations for the matter, and I could not rest satisfied, I found at length that they were Geihards indeede. but so as if they had not beene. For I gathered the Titles in the Latine Coppy, and in the Englift to I jound the order quite inverted, not any one in bis right

sight place. Beside in the parneular Meditations, I found many an Elleipsis, and many Pleonalmus, or much left out of the Authors, and much inserted, or inverted by the Translatour, beside Prayers of the Translatours interposed betweene the Meditations, a thing altogether supervacaneous. I condemne not the prayers, but I say supervacaneous, because Gernard bad sette foorth prayers of his owne, and needed not his upplement. This was therefore so far from making mee to defift, that it mosed mee the rather to fin sh what I had begunne: After I had finished it, I compared my latime

Lutine Coppy with differfe Las tine Coppyes, which I should have done at the first indeede, but I could not amongst all the Stationers in Cambridge find any but of the same edition with mine, and that very erroniously printed, and most negligently pointed when I had corrected my Latine Coppy. by comparing it with others, I made the English to goe with word for word, as farre as the Idiome and proprietie of our English tongue would permit, doing therein the part of a faithfull Translatour, without diminution, or augmentation. So leaving you vato Gods protection; I reft, Thine to be yied R.



MEDIT. 1.

Of true confession and acknowledgment of Sinne.

Confession is to cure sinner.
Avery present Medicine.

Oly GOD, just Indgel My sinnes are alwaies in my sight, I have them alwayes in my minde: Everie day I minke of the Indgement, bequie death hangs over my head C a everie

everie houre. Everie day I think of the Iudgement, Because I must give an account for everie day, in the day of Iudgement, I examine my life, and behold! It is altogether vaine or profane. Vine and unprofitable are many of my Actions, my Speeches are much more, and my Thoughts most of all: Neither is my lyfe vaine only, but profane also and vngodly: I find in it nothing that is good: For though something in it may feeme good, yer it is not truely good and perfect, because the contagion of originall finne and my corrupt nature hath pelluted it. Holy lob faid, I was afraid in regard of all my works. If the holy man so complaine, what shall the vngodly doe? All our righteousnesse is as the cloth of a menstruous woman: If our righteoulnesse be such, what then shall our vnrighteousnesse bee?

Ifyou shall doe all things (faith our Saviour) which are commanded you yet fay, Wee are vuprofitable servants: If we are ynprofitable when wee obey, furely we hall become abhominable when we transgresse. If I owe my selfe vnto thee, and all that I can: yea, though I should not sinne, what hall I bee able to give vnto thee, holy God to redeem me from fin? Our seeming righteousnesse, if it bee compared with the divine righteonsnesse, is meere vnrighteousnesse: A little light may hine in the darkneffe, but being fet in the light of the funne, is darkned: The Wood not brought to the Rule may appeare straight, but if it bee applyed to the Rule," is found by fome eminent excrescence where it is crooked. The Image of the feale may appeare perfect in the eyes of the Beholders, and yet it may be much imperfe & Carre

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Even so, that which glittereth in the estimation of the Worker, is often-tymes base and sordid in the discretion of him that judgoth: For the judgements of God are of one kinde, and the judgements of men are of another.

The memory of many fins doth. affright mee, and yet there are many more that I doe not know of: Who knoweth how oft he offendeth? Cleanse me Q Lor I from my secret faults. I dare not lift vp my eyes vnto Heaven, because I have offended him that dwelles in Heaven: In Earth I find no refuge: for what favour can I expect of thy Creatures, when I have offeded the Lord of the creatures? My adversarie the Divell acculer h me, &faith vnto God, Thou most just ludge, judge him to be mine for his lin, that wold not be thine by grace: He is thine by nature, but hee is mine by delighting in

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MEDITATIONS. in his fins: He is thine by thy paffion, but he is mine by persualion: He is disobedient vnto thee, and obedient vnto mee: He receaved of thee the robe of importalitie and innocencie, hee hath receaved from me the raggs of vnrighteousnesse: He hath cast of thy cloth & put on mine. Adjudge him therefore to be mine, and to be damned with me. All the Elements accuse mee: The Heaven fayth, I have given thee light for thy comfort. The Aire faith, I have given thee all manner of fouls to be at thy comand. the water fayth, I have given thee diverse kindes of fiches for thy meate. The Earth fayth, I have given thee bread and wine for thy nourishment: and yet thou halt abused all these, to the contempt and dishonour of our Cretior: Therefore Jet all our benefires bee turned to thy punish-

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ments. The fire fayeth, Let mee burne him. The Ayre fayth, let me fanne and winnow him. The Earth fayth, let me swallow him vp. And hell faith, let mee devoure him. The holy Angells, which were appointed by GOD to minister vnto me in this lyfe, and to be my confort in the lyfe to come, they accuse me: And by my finnes I have deprived my selfe of their ministerie in this life, and hope of their fellowship. in the life to come. The voyce of GOD, that is, his divine Law accuseth me: Either I must fulfill it, or perish: To fulfill it, it is impossible: to perith everlastingly, it is intolerable: GOD the most severe Iudge, and most powerfull exequutor of his eternall law, accuseth mee: Him I can not deceaue, for he is wisedome it selfe: From him I can not flie, for he is power it selfe reigning everie where.

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where. Whether then shall I fly? To thee O Christ, my alone Redeemer and Saviour: My finnes ire great indeede, but thy fatiffaction is greater: My vnrighteoutneffe is great, but thy righteoulnesse is greater. I acknowledge, forgiue thou: I fet open. hut thou: I vncover, cover thou. In me there is nothing, but that which will condemne me: In the there is nothing, but that which will saue me. I have committed many things, for which most defervedly I might be condemneds thou hastomitted norhing, where by I might be faved. I heare 2 voyce in the Canticles, which bids mee hide my felfe into the Clefts of the Rocke: Thou are that Rocke, thy wounds are thefe Clefts of the Rocke, in them will I hide my felfe, against theaccufarions of all the Creatures. My finnes cry aloud, even vnto Heaven:

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ven: but thy blood which was powred foorth for my finnes cryeth louder, My finnes are ftrong to accuse me before GOD, but thy passion is of more force to defend me. The vnrighteousnesse of my life is powerfull to condemne me, but thy most perfect righteousnesse is more powerfull to saue mee. I appeale therefore from the Throne of thy lustice to the Throne of thy Mercie: Neither dare I appeare in judgement, voleffe thou interpose thy most holy merits betweene mee and thy judgement.

MEDITAT. 11.

An exercise of Repentance from the Crosse of Christ.

Thy

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Thy Saviour on the Croffe did choose,

To save thy life, bis owne to loose,

Behold thou faithfull Soule, the griefe of him that suffered, the wounds of him that hanged, the torments of him that dyed on the Crosse. That Head at which the Angells tremble, is crowned with thornes: That face which was most beautifull about the sonnes of men, is defiled by the spittings of the vngodly.

These eyes, which were more bright than the Sunne, are darkned in death. These Eares which were wont to beare Angelicall Prayses, doe ring now with the proud speeches, and the derision of sinners. That mouth, our of

which did proceede most divine oracles: that mouth, which taught the Angels hath no other drinke but gall and vinigar: Those feete which are to bee adored, are fafined with Nayles. Thefe hands. which thretched foorth the Heavens, are stretched fo rth on the crosse, and nayled. That bodie, which was the most facred Temple of the Deitie, is whipped and wounded with the speare: neither remaines there any part in him, faue onely a Tongue, and that to pray for them that crucifyed him. Hee that reigneth with the father in the Heavens, is by finners grievonfly afflicted on the Cresse. GOD dyeth on the cresse: GOD suffereth: GOD powreth foorth his blood. Iudge the great nes of the danger by the greatnes of the price. ludge the danger of the difease by the value of the remedic. Surely the lewounds were great

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therwise bee cured, but by the woulds of the living and quickning flesh. Surely that disease must needs be great, which could not bee cured but by the death

of the Physitian.

Confider thou faithfull Soule GODS most fierce anger against is. After the fall of our first father, the eternall, onely begotten, and well-beloved Sonne of GOD, becommerk futer vnto his father for vs. and yet his anger was not turned away from w He by whom the world was ma; interceeded for vs, became ot Advocate, and tooke the cantes vs miscrable finners vpon hims lelfe, and yet his anger was not turned away from vs, Our Saviour tooke voon him our field that by the glory of the divinitie communicated voto the humanitie, hee might expiate and page

our finfull flesh, that by the faving vertue of his most perfect righteoufnesse communicated to our nature, he might wipe away that venemous qualitie of finne, which cleaveth to our nature, and in stead thereof conferre grace vpon us, and yet his anger was not turned away from vs. Our finnes, and the punishment of our finnes hee taketh vpon himselfe. His body is bound, whipped, wounded, peirced, crucified, buryed. His blood, like a dew difilled most copiously downeall his members at his Passion. His most holy Soule is made forrowfull aboue measure: yea, even vnto death: He feeles the paines of hell: The eternall Sonne of GOD cryeth out that he is forfaken of GOD: So great was his bloodic fweat, so great was his anguish, that hee which comforteth the Angels, stood in neede of an Angell

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gell to comfort him: Hee dyeth, who is the Author and giver of lyfe to every living thing. If this comes to passe in the greene tree, what shall become of the dry wood? If this comes to passe in the Iust and Holy, what shall become of finners? How shall GOD punish vs for our owne fins, who is fo wrathfully disple ased with his owne Sonne for other mens finnes? If his Sonne is fo gricvoully punished, shall we his fervants think to escape alwayes vnpunished? What shall the Reprobate suffer, if such be the sufferings of his best Beloved? If IE-SVS CHREST departed not without a scourge, and yet came into the world without sinne, what fourges doe they deferue which come into the world in fin, live in sinne, and depart in sinne. The fervant rejoyceth, whilst the Son is in grievous dolour and paine. and

Oh the infinite Anger of GOD! Oh his vnfpeakable furie! Oh the inestimable rigour of his justice! He which is thus enraged against his onely and best beloved Sonne. the partaker of his owne essence, and that, not for any sinne of his owne, but because hee interecedeth for the fervant, what will he doe to the fervant that perfevereth and continueth Ril fecurely in his finnes? Let the servant teare and tremble, and bee forrewfull for his owne merits, when the Sonne is thus punished and yet not for his owne. Let the fervant feare, who ceafeth not to sinne, when the Sonne of GOD is thus afflicted for finne. Let the creature feare, which hath crucifyce

MEDITATIONS. fyed the Creator. Let the ferva it feare, which hath saine his Lord. Let the finner and the vngodlie feare, which hath thus tormented the pious and the Godly. Beloved, let vs heare his cryes: let vs behold his teares. He cryeth from the Crosse, Behold O man what I fuffer for thee: I cry vnto thee, because I die for thee: Behold the punishments that I suffer: Behold the nailes with which Iam peirced, and fee if any griefe be like vato my griefe. Although my outward griefe be thus great, yet my inward griefe is more grievous, because I find thee fo vnthankfull Haue mercy, haus mercie on vs, thou whose properticit is to have mercy, and convert our stonie hearts voto thee.

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MEDITAT. IIIo
Of the fruite of true and
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Our Saviour cryd, Repent. Repent, As Iohn that fore our Saviour went.

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HE Foundation and beginning of holy lyfe is faving Repentance. For where there is true repentance, there is remifsion of tinnes: and where there is remission of sinnes, there is the Grace of GOD: and where there is the Grace of GOD, there is Christ: And where Christis, there is his Merit: And where there is Christs Merut, there is satisfaction for finnes: And where there is fatisfaction for finnes, there is Righteousnesse: And where there is Righteousnesse, there is joy & tranquillitie of Conscience: And where there is traquillitie of conscience, there is the Holy Spirit: And where the Holy Spirit is, there is the facred and Holy Trinitie: And where the Holy. TriniMEDITATIONS.

tie is, there is eternall life: therefore where there is true repen-

rance, there is evernal life. Where there is not true repentance, neither is there remission of finnes, nor the Grace of GOD, norChrift nor his Merit nor fatisfaction for finnes, nor righteousnesse, nor tranquillitie of Conscience, nor

the Holy Spirit, nor the Holy Trinitie, nor eternall life.

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Why therefore doe wee defer our repentance? And why doe we procrastinate it from day to day? To morrow is not ours, and to repent truely is not in our power And in the day of judgement we must give account, not only for to morrow, but also for the prefent day. To Morrow is not certaine, as the destruction of the impenitent is certaine. God hath promised remission to the Repentant, but hee hath not promifed to Morrow. There is no place for

Christ

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CHRIST his fatisfaction, where there is not true contrition in the heart. Our finnes doe separate betweene GOD and vs, fo fayeth the Prophet Esay. And by repontance we returne againe to him. Acknowledge & bewaile thy fins, fo shalt thou find GOD in Christ appealed towards thee. I blot out thine iniquities, sayeth the LORD. Therefore our sinnes are enrolled in the Court of Heaven. Turne away thy face from my finnes, beggs the Prophet: Therefore our iniqu ties are fer in the fight of GOD. Be converted vnto vs O GOD, prayeth Moses: Therefore our finnes doe separate vs from GOD. Our finnes have answered vs, complayneth Etay: Therefore they accuse vs before GODS Judgement-feate, Cleanfe me from my finnes, prayeth Dawid Therefore our finnes appeare most towle and fifthie in the fight

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MEDITATIONS. if GOD. Cure my Soule, for I have finned against thee, praynh the same David: Therefore fin is the disease of the soule. Whofoever shall fin against me, I will blot him out of my booke, fayth the LORD: Therefore for our fins wee are blotted out of the books of lyfe. Caft me not away from thy presence, saith the Pfalmist: Therefore for our finnes GOD casteth vs off. Take not thy Holy Spirit from me: Therefore as Bees are driven away with smoak and Pigeons with ill favours, fo by our finnes is the Holy Spirit driven out of the Temples of our heartes. Restore me the joy of thy Salvation: Therefore sinne doth torment the mynd, and dry vp the moysture of the heart. The Earth is defiled by the inhabitants thereof, which have transgressed the Law, cryeth Esay: Therefore sinne is a contagious and

and infectious payson. Out of the deepes haue I cryed vnto thee O LORD, sayeth the Psalmist: Therefore our sins presseys down into Hell. Wee were sometimes dead in our sinnes, sayeth the Apostle: Therefore sinne is the spiritual death of the Soule. By mortall sinne man loosed GOD: GOD is the infinite and incomprehensible good: Therefore to loose GOD is an infinite and incomprehensible evill.

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As GOD is the chiefest good, so sinne is the chiefest evill. Punishments and calamities are not absolutely evill, for many tymes there comes good of them. Year rather it appeares that they are good, because they come from GOD who is the chiefest good, from whom can proceedenothing but that which is good: They were in the chiefest good, to wit, in Christ: And the chiefest good can not

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or partake in that which is evil mely fo called: And moreover hey leade vs vnto the chiefest good, that is, to life everlasting: thrift by his passion entredints his glory: And to doe Christians by tribulations enter into eterpall lyfe: Therefore Sinne is the hiefest evill, because it withdraw th vs from the chiefest good. The marer thou comest vnto GOD, he further thou departest from fine: The nearer thou comment mto finne, the further thou departest from GOD. How faving therefore is Repentance, which withdrawes vs from finne, and brings vs back againe vnto GOD? sinne is measured by the greatnesse of him that is offended: but Him the Heavens and the Earth can not containe. In like manner such is our Repentance, as he to whom we returne by repentance. The Sinner is accused by his conscience,

science which he hath defiled, by the the Creator whom he hath offens hat ded, by the finnes which he had committed, by the Creatures which hee hath abused, and by the divell by whom he hath been feduced. How faving is then repentance, which freeth vs from fuch accusations? Let vs make haft therefore, let vs make haft to fuch a faving Medicine, for fuch a grievous disease. If thou repentest at thy death, thou doeft not leave thy finnes, but thy finnes leave thee. Thou shalt scarse find any one that repented truely at his death, valeffe it were the Thiefe vpon the Croffe. Fourteene yeares have I ferved thee, favd Iacob to Laban, It is tyme now that I should provide for my owne house And if thou haft served the world and this life fo many yeares, is it not fit that thou shouldst beginne new to make provision for thy Soules

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fule? Every day our Flesh heape Arvpon finne, let the Spirit therefire everie day wash them away repentance: Christ dyed that fine might die in vs: And shall the fuffer that to live and reigne in our Hearts, for the destroying hereof the Sonne of GOD himfelle dyed? Christ entereth not inwthe Heart of man by Grace, vnlife Iohn Baptist prepare the way by Repentance. GOD poureth not the Oyle of mercie, but into the wilell of a contrite Heart, GOD doth first mortifie vs by contrition that afterwards he may quickin vs by the confolations of the Spirit. He first leadeth vs into hell ferious griefe, that afterwards he may bring vs back againe by the tast of Grace Ehas micro-the tast of Grace Ehas micro-reat and strong wind, overtur-ing mountaines, and cleaving and after the winde an ckes, and after the winde and after the Earth-guake

GERHARDS 24 quake there appeared fire. Afcer wards there followed a small and still voyce, In like manner Te rour goes before the tast of God loue, and forrow before comfor GOD binds not vp thy wounded vnlesse thou lay them open by co fession, and bewaile them: He cal vers not, vnlesse thou first vncove He pardons not, vnlesse thou fir acknowledge: Hee justifyeth no vnlesse thou first condemne the selfe: Hee comforts not, vnle thou first despaire in thy selfe. This true Repentance GOD by holy Spirit worke in vs.

MEDITAT. IIII,

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Of the Name IESUS.

Bleffed, Bleffed Name of IESVS, Whe sormensed was so eafe m.

Good IESVS be thou my ius: for thy holy Names I

MEDITATIONS. lan have mercy on mee. My life con-Te demnes me, but the Name of Ie-God fus shall saue mee: For this thy Names fake, doevnto mee accornde ding to thy Name: and feing that y co thou art a true and a great Savile co our, furely thou dost respect these over that art finners indeed: yea, great finners: Haue mercy on mee, O no good lefus, in the tyme of Mercie, that I bee not condemned in the tyme of judgement. If thou fe, receaue mee into the bosome of y he thy mercy, thou shalt never have the lesse roome: If thou bestow upon me the crumbes of thy goodnesse, yet thou shall want never the more: For me thou wast borne for mee thou wast circumcifed, to me also thou art become a lesus. How sweete and delightfull is this Name! For what is lefus but a Sagiour? And what harme can hapen to these that are faved? what elle can wee defire, or expect beyond E 2

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yand falvation? Recease me La lefus into the number of thy for that together with them I me laude thy holy and faving Name Though I have loft my integrity, yet thou hast not forgotten thy mercie: Though I had power to loofe and condemne my felfe, yet thon in thy mercy art more power full to faue me. Lord doe not thou To looke upon my fins, as to forget thy mercy: Doe not so ponder and weigh my offences, that they overpoise thy merit. Doe not foremember my wickednesse, as therefore to forget thy goodnesse. Remember not thine anger against my guiltinesse, but remember thy mercy towards my mifery. Thou who hast given me a mynd to defire thee, withdraw nor thy felfe from my delire. Thou who had shewed voto me my voworthines, and just damnation, hide not from

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verlasting falvation. My cause is to bee tryed at the Heavenly Tribonall: but this is my comfort, that in the Court of Heaven thou hast assigned voto thee the name of a Saviour: for that name by an Angell was brought down from Heaven. O most mercifull lesus, to whom wilt thou be lefus, if not to miserable sinners, that seeke thy grace and falvation? They that trust in their ownerighteoulnes and holinesse, seeke salvation in themselves. Bur I fly vnto thee my Saviour, for I find nothing in my selfe worthy of eternall life. Save the condemned. Shew mercy to the finners. lustifie the vnrighteins. Absolue the accused. Thou Lord art Trueth, thy Name is holy and true. Let thy Name alfabecome true in respect of mee, and become thou my Jesus and Savipur: Be thou ynto me Icfus in this prefert I fe, be thouverto mee le-Cus

fus in death, be thou vnto mee In fus in the last judgement, be thou vnto me lefus in the life whichit everlasting. I know Thou wilty fwerte lefus: For as thou art immurable in thy effence, fo alfa thou art immutable in thy mercie: Thou wilt not change thy name, Lord Ielus, for my lake alone, who am a miserable sinner: Yea, rather thou wilt become my Saviour; for thou doest not call out him that commeth voto theer Thou that hast given me a will to come ento thee, grant also vnto me, that comming I may bee receaved: For thy words are truck and lyfe. Let the propagation of Originall finne within mee condemne me, yet thou art my Iesus; Let my Conception in finne condemne me, yet thou art my lefus, Let my forming in finne, and vnder the curse condemne me, yet thou art my Saviour. Let the corruption

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inption of my nativitie condemne mee, yet thou art my Saviour. Let the finnes of my youth condemne me, yet thou art my Iesus. Let the courie of my whole life, defyled with most grievous fin condemne me, yet thou art still my Iesus. Let Death, the just punishment of my mar y and greivous finnes and offences condemne mee, yet thou art my Saviour Let the severe sentence in the last judgement condemne me, yet thou art my lefus, In me is finne, reprobation, damnation: In thy name is righteoufnesse, election, salvation. I was baptized in thy name: I beleeue in thy name. In thy name will I die: In thy name will I rife againe: In thy name will Lappeare in judgement, In this name are all good things prepared for vs, and thut vpas it were a Treasnre: So mnch are they diminished as my diffidence is incrased: which that it may

30 may bee farre from me, I befeech thee by this thy name good lefus, that for my finne and vnbeliefe! be not damned, whom by thy pretions merit and faving name thou wouldest haue to bee faved.

MEDITAT. V.

An exercise of Faith from the love of Christ in the agonie of death.

The Grace of lefus Christome Is th'onely true felicitie.

EE Lord Iesus how injurious I am to thy Passion. My Heart is vexed, and my Soule is verie forrewfull, because I have no good workes of mine owne merits, becausel have no merits, when as the paffion is my action, thy works my metites, am injurious to thy pale f.on, when as I fecke for the fup plemen

MEDITATIONS.

element of my workes, whereas it in it felfe Allsufficient. If in my selfe I should find righteousnesse, thy righteousnesse would profite mee nothing, or elfe I should not fo much defire it: If I feeke for the workes of the Law, by the Law hall I be condemned: But I know that now I am no longer vnder the Law, but under Grace. I haue lired wickedly, I have finned, holy Father against Heaven and before thee, I am not worthy to be called thy sonne, yet thou wilt not refuse to call me thy servant. Deny mee not I pray thee, the fruite of Thy passion. Let not Thy blood waxe barren, but let it bring forth fruite, and delyver my Soule. My innes have alwayes lived in my fesh: but I entreate thee, let them at length die with mee: Hitherto the flesh hath alwayes ruled over mee, but let the Spirit at length trumph: Let the outward man be Indject

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subject to corruption and worm that the inward man may be 'gli rifyed. Hitherto I haue always given way to the fuggestions the divell, but grant heereafter beseech thee, that I may trample them under my feete. Sathan i ready at hand to accuse me, but he hath nothing in me. The fight of death affrighteth me, but death is the end of my finnes, and the beginning of an holy life. Nowar length thall I be able perfectly to please thee, O my God: Now a length shall I bee confirmed in goodnesse and vertue. Satanter rifyeth mee with my finnes, but let him accuse him, which tooks vpon him my infirmities, whom the LORD hath smitten for my finnes: The debt which I owe it great indeed, & I cannot pay any part thereof, but my trust is in the riches and bounty of him that hath vndertaken the payment

MEDITATIONS: ornie tei him discharge mee, who hath agle hade himfelfe forety for me, Let m pay for mee, who tooke my yay. ns debt vpon himselfe. 1 haue sinned OLORD, and my finnes are mayand grievous, but this horrible mpli an i fine I will not commit, to make , but thee a Lyar, who made thy wor's fight workes, and oath, doth test.fie lear that farisfaction is made for my iniquities: I am not afrayed by d the reason of sinnes, for thou art my wat ly to righteoufnesse: I am not afrayed was by reason of my ignorance, for d in thou art my wifecome: I am not ter afrayed of death, for thou art my but life: I am not afrayed of my eroke tours, for thou art my trueth: I non am not afrayed of corruption, for my thou art my refurrection: I am re is not afrayed of the forrowes of any death, for thou art my joy: I am not afrayed of the severitie of judgement, for thou art my righwoulnessed Distill vpon my withered

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GERHARDS 34 red soule the dew of thy Grace and quickning confolation: Spirit waxeth dry, but it fha shortely rejoyce in thee: My flet doth languish, and is withered but it shall shortely bad foorth: am subject to corruption, but the shall delyver me from corruption for thou hast delyvered mee from all evills. Thou hast created mee how can the workman hip of the hands be diffulyed? Thou haft re deemed mee from all mine ene mies: how then can death han rule over mee? Thou hast bestore ed thy body and blood, and a that thou hadft: yea, even thy felf for my salvation, how then had death withhold them, which thou hast redeemed with so pretions ransomer Thou, Lord lesus, at righteousnelle it selfe: So then m fins can not prevaile against the Thou art life it felfe, and them furrection: So then my death

ot prevaile against thee: Then rt GOD: Therefore Satan annot prevaile against thee: Thou left given mee the Earnest of thy Spirit, in that doe I glorie, in that doe I triumph, and am fully per-Waded without doubting, that I hall be admitted to the marriage of the Lambe. Most deare Bridegroome, thou art my wedding garment, which I put on in Baptisme: Thou shalt cover my nakednesse, neither will I fow the supplement of my vnrighteousnesse to this most pretious and beautifull garment: What is mans righteoufneste, but the Cloth of a menstruous woman? How then can I dare to patch that most pretious garment of Christs right cousnes with this abominable ragger In this garment will I appeare before thy face in Judgement, when thou hill judge the world in righteonfineffe and equitie: In this garment

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ment will I appeare before the face in the Kingdome of Heave. This garment shall cover my confusion and reproch, that no me remember it any more for ever There shall I appeare glorious as holy in thy fight: And this my flethis my body shall bee array with beatificall glory, which glary shall be everlasting, Come Los lesus! and whosever loveth the let him say, COME.

MEDITAT. VI.

Consolation for the Penitent from the Crosse of Christ, the thered cheifly out of Aniela

Christs Crosse my Crowne I doe esteeme

A LL the glory of the God confifts in the ignominic the Lords passion: All the of the godly confists in the won

MEDITATIONS. of our Saviour, our life into his death, our glory in his exaltatireve on. How great is thy mercy, O us a Reavenly Father, and Almightie y se GOD! of my felfe I could offend rray thee, but of my felfe I could not ch a ppease thee: Thou therefore in ch gi christ doest reconcile me to thee. Behold therefore, holy GOD! he holy pledge of his fiesh, and forgiue the guiltinesse of my fleth: laue respect vnto what thy Sonne ath suffered for me, and forget item what thy wicked fervant ha h done gainst thee. My flesh doth prolelin CHRIST, I beseech thee moue hee to mercy: It is much that my rickednesse hath deserved; but it God f my Redeemer hath merited. inie feat is my vnrighteousnesse, but you est of my Redeemer. For as theh as GOD is higher than man,

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to much is my wickednesse low than his goodnesse, both in q fitie and quantitie. I am who thine by condition, grant alfoth by loue I may bee wholly this. Thou that makest mee to ask make mee also to receaue: The that grantest vnto mee to see graunt vnto me also to find: The that teachest mee to knock, or vnto me when I knock. To deh I have from thee, let mee he from thee also to obtaine. To I have from thee: let me have so from thee to perfect. Holy G Lust Judge! if my finnes bee c ecaled, they are vncurable: If the bee seene, they are detestal they due burne mee with gri and doe much more terrifie with feare, Doe not withhold pray thee thy true mercie, whe thou findest so true miserie. G is the finne which thou finds h but let thy grace bee greater

MEDITATIONS. n que pore plentifull. Holy Father! who owre not, I beseech thee, thy

other ath vpon mee, seeing that thou this halt smitten thy Sonne for mee.

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as O holy IESVS! delyver me from The the wrath of GOD, thou that did ake it vpon thy felfe for my fake feet The pon the Crosse. O holy Spirit! den gainst the wrath of GOD, thou hat in the Gospell hast declarow ted mercie to the contrite and pey Galadge! I find no place to fly vnto. from the presence of thy wrath:

If I ascend vp into Heaven, thou

state at thete: If I descend into the gric epe, behald thou art there al-fie o: If I take the wings of the hold morning, and dwell in the vetermost parts of the Sea, there also is he hand lay hold on me: Vnto Christ ter therefore will I fly, and hide my

GERHARDS full GOD, behold the bodie of Sonne wounded in every part, looke not vpon the wounds of finnes. Let the blood of thy wash me from all my spots. Heat his most ardent prayers offred to thee for the falvation of the lea. O holy GOD, and just Iud My life affrighteth me, for if it exactly examined, it is either or barrennesse: And if there see to bee any fruite in it, it is eith counterfaite, or imperfect, or con rupted somewayes, so that it can not please thee, yea it must need displease thee. Truely all my ly is either sinfull and damnable, infruitfull and contemptible. Be why should I separate vnfruitfu and damnable, Certainly if it enfruitfull, it is damnable: for verie Tree that bringeth not for good fruite, is hewen downe, and cast into the fire. Not onely Tree that bringeth forth ill friting

MEDITATIONS.

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fine cast into the fire, but that also thich bringeth foorth no fruite: fra Thegoates affright me, for they were set on the left hand of the left ludge, not because they did any dwwwill, but because they did no her good. To the hungry they gave no meate: To the thirsty, they er hered, and vnfruitfull Tree, that ithe wilt thou answere in that day, when thou shall give account for t can all the tyme spent in this life, eeede who to the twinkling of an eye An e, Head, nor a moment from tyme. By Othe straits! On this side shall be ithe thy sinnes accusing: On that side it & Jultice terrifying: Vnderneath thee ford About thee, the angry ludge condemning: Within thee, thy con-kience burning: Without thee, the world flaming: The just man

shall scarce be saved: Whether the shall the sinner thus taken vnewarres betake himselse? To ly hid, it is impossible: To appear it is intolerable.

From whence then shall I seeke for the falvation of my Soule? from whom shall I feeke counself Who is hee that is called the Angell of great counsell? It is Icfui: Hee is the Iudge betweene whose hands I tremble. Feare not then, O my Soule, bee comforted de spaire not: Hope in him, whom thou fearest, betake thy felfo ynto him from whom thou hast fled, O Icfus Christ, for this thy Names fake, doe vnto mee according to thy Name. Looke vpon meemiferable man, that call vpon thy Name: If thou receaue mee into the most ample bosome of thy mercy: Thou shall no whit bee ftraitted, It is true O LORD, my conscience hath deserved damnamEDITATIONS.

n, and my repentance is now ficient for fatisfaction: But it most certaine, that Thy mercy greater than my offence. In these LORD doe I put my trust, let me never bee confounded.

MEDITAT. VII.

Of the fruste of the Lords Passion,

My bope on CHRIST is fixed fure, Who wounded was my rounded so care.

A Passion, I presume much of the love of GOD, and the forgivenesse of my sinnes. Hee bowes downe his head to kille me: Hee stretcheth foorth his armes to embrace mee: He openeth his hands to give vnto mee: He openeth his side; that I may see his heart staming

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flaming with loue: He is lifted from the Earth, that he may drag all vnto Him: His wounds are ble with griefe, & shyning with lot Therefore by the opening of h woundes wee ought to enter in the fecrets of his heart: With his there is most plenteous Redempt on, because his blood distilled no downe drop by drop, but flowed downe most plentifully from fue parts of his body. As the Grape cast into the Winepresse is sque zed, and powreth foorth liquor on everie fide; fo the flesh of Christ being pressed with the waight of GODS anger, and our finnes doth on everie side powre foorth theliquor of blood.

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When Abraham would have offered his sonne for a sacrifice, the Lord said: Now I know of a truth that thou lovest mee: Doe Thou likewise acknowledge the infinite love of the eternal! Father, in that

MEDITATIONS. would deliver his onely begorsonne to death for vs:He loved when we were his enemies, and thee forget vs when wee are reformer can he forget the preticiled unto him by the death of Heth the teares and the steps of igodly? Can Christ in his life firget those, for whom hee was iling to undergoe death? Can he in the time of his glory forget dose, for whom hee fuffered to meate torments? Confider thou faithfull foule the manifold fruits of the Lords Passion. Christ powred forth for us a bloudy sweate, that in the Agonie of death a cold sweate might not oppresse vs, Is was his pleasure to wrastle with death, that wee might not faint in the Agonie of death: It was his will to fuffer maft greivous anxiemeand forrow even vnto death, hat hee might make vs partakers of

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of euerlasting joy in the heavens He would be betrayed with a kille which is a figne of friendship and good will, that hee might blot out the finne by the which Satan best trayed our lieft parents under the colour of freindship: He would b apprehended and bound by the Lewes, that hee might fet vs at la bertie which were bounde in the chaine of our finnes, and fubice to bee cast into everlasting damna tion He would beginne his Paffio in the garden, that he might pur away finne which tooke its begin ning in the garden of Paradiff He would be comforted by an As gell , that hee might make vs And gells-fellewes in the heavens. Het was f. riaken of his owne disciples that he might glew unto himfelfe vs, who had most shamefully revolted from God. Before the Councill he was accused by falle witnesses that Satan might not accuse us by

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he Law of God. He was condemned on Earth, that wee might bee bfolved in heaven. Hee that comitted no finne was speechles that wee might not in the day of Indgement be strucken dumbe by reason of our fins . He was willing to be buffeted, that wee might bee freed from the sting of Conscience and buffettings of Satan He fuffeted himselfe to bee mocked, that wee might infult over Satan the infulter. His face was covered, that he might remove from vs the vaile. offin by which wee were hindred that we could not behold the face of God, as being involved in damnable ignorance. Hee would bee difrobed that he might reftore whto us the robe of Innocencie. which wee had loft by finne. Hee was pricked with thrones that he might cure the compunctions of our hearts: He underwent the burden of the Crosses, that hee might

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take from vs the burden of euerlafting punish ment: Hee cryed out that he was for faken of God, that he might purchase for vs an euer lafting habitation with God: Hee thrifted on the Crosse, that hee might merit for vs the dewe of Gods grace, and free vs from eperlafting thrift. Hee would bee scorched in the fire of Gods anger that he might free vs from the fire of hell. He stood as guilty that hee might absolue vs. Hee was condemned that we might be deliverod from condemnation. Hee was scourged by the hands of the vnrighteous that hee might freevs from the fcourges of the Diuell, Hee cryed out for greife , that hee might preferuevs from cuerlasting exclamation. Hee powred foorth searcs that hee might wipe away teares from our eyes:He dyed that we might live: He felt the paines of Hell, that wee might never feele them

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themtHe was humbled, that fo hee might care our finfull Tumour. He was crowned with thornes that he might merite for vs a celestial! crowne. He suffered of all, that hee might faue al. His eyes were darkned in death, that wee might line in the light of celestiall glory. Hee fuffered ignominy and reprochs that hee might heare the Angells fing cherefully in heaven. defpaire not then, O Faithfull foule: Aninfined good was offended by thy finnes, and an infinite price is paid for them: Thou should est have bene condemned for thy fins, but the fon of God took vpon him the finnes of the whole world, and was condemned for them: Thou deservest to bee punished for thy finnes, but God hath punished them alreadie in his Sonne : The woundes of thy sinnes are great, but the Balfame of Che ftes blood is more precious and of vertue to G 2

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cure them: Moses pronounceth the cursed, because thou hast not kept all that was wrote in the booke of the Law, but Christ was made the curse for thee. In the court of heaven there is an hand-writing against thee, but Christ hath cancelled that with his bloud. Let Thy Passion therefore, O Christ, bee my ast refuge.

MEDITAT. VIII.

Of the certainty of our saluatio,

Minehope Mall never bee confounded, Because minehope on Christ is founded.

my Soule! and why doest the use still doubt of themercy of Godd Remember thy Creator, who hath created thee wishout thee: Who formed thy body in secret in the lower parts of y Earth Who tooke care of thee? when then wast not? Will not hee have care

MEDITATIONS.

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care of thee, now hee nath made thee after his owne image? I am the creature of GOD, to the Creator doe I convert my selfe: Albeit my Nature be infected by the Divell, though it be wounded by theeues, that is, by my sinnes, yet my Creator liveth: He which made me, can also renew me: He which created me without any evill, can take all evill from mee, whatfuever hath entred in by the suggeftion of the divell by Adams prevarication, by mine owne action: yea, though it hath overrunne my whole substance: Therefore my Creator can reform: me, if so le: that it stands with his good pleafure and will. And certainly hee will, for who ever hated his owne w rkmanihip? Are we not before him like clay in the han Is of the Potter? If hee had hared mee, certainly hee would never have created me, when I was nothing. Hee

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is the Saviour of all men, but especially of them that believe. He created mee wonderfully, but hee redeemed me more wonderfully: It never appeared more plainely that he loved vs, than in his woulds and Passion, Surely hee is truely beloued for whose sake the onely begotten son of God is sent from the bosome of his father: If thou diddest not desire my Saluation, Lord Iesus. why diddest thou descend from heaven? But thou didst descend vpon Earth, to die on the Crosse. God to redeeme a servant fpared not his owne fonne. Thereforeassuredly, God Loueth man with a wounderfull love, feeing that he hath delivered up his fon to be afflicted, flaine, and crucified for the redemption of man. Very dear and very great was the price of our Redemption: Therefore greate and deare is the mercy of our Redeemer. It might seeme to fome MEDITATIONS.

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somethat God loues his adopted fonnes, as dearely as his onely begotten sonne: For that on which wee bestowe any thing is dearer then that which wee bestow: That hee might make vs his adopted sonnes he spared not his natural! and coeffenntiall sonne: It is no wonder then if hee hath prepared for vs mansions in his heavenly house seeing that hee hath given vs his owne fonne in whom is the fulnesse of the divinity. Certainly where there is the fulnesse of the diginitie, there is also the fulnes of life & glory everlafting: But if he inChrist hath give unto vs the fulnesse of life encelasting, how shall hee deny vnto vs a little particle thereof? Assuredly our heavenly father loveth vs his adopted fons with exceeding great loue, feeing he hath delivered his only begotten sonne for vs. Affuredly the fon embraceth vs with exceding great

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loue', feeing that hee hath deliue. red vp himselfe for vs. To make vs rich, hee endured extreame poverty: for he had not where to lay his head. To make vs the fons of God, hee is made man: neither doth he neglect vs now, having finished the worke of our Redemption, but still intercedeth for vs. fitting at the right hand of the divine Maiestie : What thinge is there necessary for my faluation which he shall not obtaine, seeing that hee hath bestowed himselfe to merit saluation for mee? What will the father deny vnto his fon who became obedient vnto him unto death, even the death of the Croffe? What will the father deny vnto his Sonne, feeing that long agoe hee hath accepted the price of our Redemption payd by him? Let my sinnes accuse mee, yet in this my Mediator doe I trust : Hee which excuseth me is greater then MEDITATIONS.

hee that accuseth mee: Let my weakenesse affright me, yet in his frength will I glory: Let Satan accule mee, if my Mediator excuse mee: Let heaven and earth accuse mee, and my iniquities proue mee guilty, it is sufficient for mee that the Creator of Heauen and earth and Righteousnesse it selfe doeth intercede for mee: The fufficiency of my merite is to knowe that my merite is not sufficient: It shall be sufficient for me to have him propitious, against whom only I have finned: w hat soeuer hee hath detreed not to impute shall be as if it had not beene. Neither doeth it trouble mee that my fins are both greinous and diverse and often ic. peated: For if I were not burthened with finnes what neede I defire his righteoufnesse? If I had no disease, what neede I implore the helpe of the Physician: Hee is the Physitian, Hee is the Sauiour, Hee

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is Righteousnesse it selfe, hee cannot deny himselfe: I am sicke and cannot deny my selfe. Haue mercy on me, O thou my Physician, my Saviour, and my Righteousnesse: What Amen.

MEDITAT. IX.

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That God alone is to bee loved.

By Lone cleave fast to GOD abone, For nowshit on Earth deserves thy Loue.

Rayse vp thy selfe, O faithfull Soule, and loue rhat cheife good in whom are all goods, without whome there is no other true good: No creature can fanctifie our defire, because no creature is perfectlic good, but only good by participation: Some current of good doth descend vpon the creature from the Creatoure, but the fountaine is still in God. Why there-

MEDITATIONS. can prefore should wee forsake the cke funtaine, and follow the current? er: I algood in the creatures, is but ner- he image of that perfect good my which is inGod, ye which is GOD He ! why therfore should we lay hold on the image and let goe the thing it selfe! Noahs Doue could not finde on the moveable waters where her foote might rest : Euen fo our foule amongest all sublunane things cannot finde ought which can fully fatisfie her defire by reason of their inconstancie and frailty. Doth not hee wrong himselfe which loueth any thing rhworthy of his love? Now the foule of man is more noble then all the creatures, because it was redemed by the passion and death of GOD: Why therefore swould

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it loue the Creatures? Is it not contrary to that Maiestie vnto which GOD hath exalted the Saints. Whatfocuer wee lone,

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wee love either for power, or Wisedome, or Beautie: And what is more powerfull than GOD What is more wife than GOD? What is more Beautifull than GOD? All the power of earthly. kingdomes is from him, & vnder him: All the wisedome of men compared with the wisedome of G.OD is foolishnesse: All the Beautie of the Creatures compared with the Beautie of GOD is Deformitie. If some powerfull King should treate by meffengers with a Virgine of meane ranke, and condition concerning marriage: Should thee not doe foolithlie in negl : Cting the King and fetling her affections vpon the Meffengers the Kings feruants? So GOD by the beautie of all the Greatures desires to eall vs vnto him, and inviters to love him: Why therefore should our Soule, which Christ would have to be his

Spoule

MEDITATIONS.

Spoule, cleave vnto the messengers of this spirituall marriage? The Cettures themselues cry, Why doe yee cleaue vnto vs? Why doe yee place the end of your defire in vs? Wee cannot satiate your appetite: Come yee rather to the Creator of vs both. From the Creatures wee can expect no reciprocall loue: The Creatures did not beginne first to loyers: But GOD, who is love it selfe, cannot but love those that love him: Yea, hee prevents our desires and our love, by louing vs first : How greatlie then is GOD, to be loued, who in the first place hath loued vs fo greatlie? Hee loued vs when as yet wee were not: Forit was the love of GOD that wee came into this world: Hee loued vs when wee were his enemies: For it was his mercie and his loue that he fent his Sonne to bee our Redeemer: Hee loved vs when we . wère

were fallen into sinne: Foritis his love that he doth not prefentlie deliver vs to death in our fins, but still expects our conversion. It is his love that beyond our merites: yea, contrary to our metits, hee translateth vs to the celestiall Palaces. Without the love of GOD, thou canft never come to the faning knowledge of God? Without the love of GOD all knowledge is vnprofitable, yea, hurtfull: Wherefore Loue exceedeth the Knowledge of all my steries, because this may beein, the Deuils, but that cannot be but in the godlie. Why is the Devill most vnhappie? Because hee cannot lone the chiefest good. Contrariwise, why is GOD most happie and bleffed? Because he loueth all things, because hee is delighsed in all his workes. Why is not our loue of GOD perfect in this life? Because the measure of our loue is according to the measure

t is of our knowledge. Now in this ntlife weeknow but in part, and in ns, a glasse: In the life to come wee .It shall bee perfectlie blessed, benecause we shall perfectly love God: ne Wee shall perfectlie love GOD: cebecause wee shall perfectlie know oue Him: No man can hope to haue me the perfect love of GOD in the di World to come, which beginneth all not to love GOD in this world: The Kingdome of GOD must eebegin in the heart of man in this ny life, or else it cannot bee consume in, mated in the life to come. Withbut out the love of GOD there is no desire of eternall life: How then an 4 can any one bee partaker of the chiefell Good, which loueth not, which feeketh not, which defireth eth not: Such as thy loue is fuch ghart thou, because thy loue transformeth thee into it selfe : Loue is the chiefest couple, because the louer and the thing loued become H 2

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one. What hath conjuyned the most just GOD and wretched sinners? What hath conjoyned them being infinitelie distant one from the other? Infinite loue. And yet that the infinite Iustice of GOD might not be weakned, the infinite price of Christ interceded.

Againe: What hath conjoyned. together GOD the Creator and and the faithfull Soule created, things infinitely distant? Loue. In the life which is eternall we shall be joyned to GOD in the chiefest degree. Why? Because wee shall loue him in the chiefest degree. Loue voiteth and transformeth: If thou loue carnall things, thou art carnall: If thou levest the world, thou shall become worldly: But fleth and blood can not inherite the King lome of GOD: If thou lovest GOD and celestiall things, thou shall become celestiall. The love of GOD is the cha-

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riot of Elias, ascending vp into Heaven. The love of GOD is the joy of the minde, the Paradife of the Soule, it excludeth the world, it overcommeth the divell, it shutteth hell, it openeth Heaven. The love of GOD is that seale, by which GOD fealeth the Elect and beleevers. GOD at the last judgement will acknowledge none to be his, but these that are sealed whis seale. For faith it felf, yon'y instrument of our justificatien & filvation is not true, vnles it doe demonstrat it felfe by loue. There is no true faith, vnlesthere bea firm confidence. & there is no confidence without floue of God. That benefite is not acknowledged, for which wee doe not gine thankes, and wee doe not g ue thankes to him whom we doe not lone: If therefore thy faith bee tine, it will acknowledge the benefice of our Redemption wrought H 1 by by Christ: It will ackn owledge and give thankes: It will give thankes, and love. The love of GOD is the lyfe and rest of the Soule: When the Soule departeth from the body by death, then the life of the body departeth. When GOD departeth out of the Soule by reason of sinnes, then the life of the Soule departeth. Againe GOD dwelleth in our heartes by faith, GOD dwelleth in the Soule by loue, because the loue of GOD is diffused in the hearts of the Elest by the holy spirit. There is no tranquillitie to the Soule without the love of GOD: The world and Satan doe much disquyet it: But GOD is the chiefe rest of the Soule. There is no peace of conscience but to these that are justifyed by faith: There is no loue of GOD, but in them that have a filiall confidence in GOD: Therefore let the love of our selves, the lone MEDITATIONS.

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love of the world, the love of the creatures die in vs, that the love of GOD may live in vs, which GOD begin in vs in this world, and perfect in the world to come.

MEDITAT. X.

Of our Reconciliation with GOD.

Feare not my Soule, bee not dismaide e For lesus Christ thy debts bath payde.

CHRIST truely tooke our infirmities, and bare our greifes and ficknesses. O LORD IE-SVS! that which in vs merited eternall punishment, thou tookest vpon thy selfe: That burthen which would have pressed vs down into hell, thou hast undergone: Thou wast wounded for our iniquities Thou wast broken for our sinnes

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finnes: By the bewnesse of thy wounds are we heale !: The Lord hath layd vpon thee the iniquities of vs all. Surely wonderfull indeede is this change. Thou takest our sinnes upon thy selfe, and bestowest thy righteous esse vpon vs: Death due vnto vs thou vndergoeft thy felfe, and conferreft life vpon vs: I can not therefore by any meanes doubt of thy grace or despaire by reason of my sins: The worst thing that was invs. thout) kest vpon thy selfe: How then carft thoude spite that which is the best in vs, and thine owne work, to wit, our Soule and body: Thou wilt not leave my Soule in hell, neither wilt thou suffer thy Holy One to fee corruption: Fr he is trucky fanctifyed, whose fins are aboli hed and taken away: Bleffed is the man whose iniquities are forgiven, and to whom the LORD imputeth not his fins:

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MEDITATIONS. How can GOD impute our finnes thy .ord juifull taind no. nclt re Če s: S. h C n y

to vs, when hee hath already imputed them to another? For the wekednesse of his people, hee hath smitten his best beloved Son: By the knowledge of him, therefore he shal justifie many, & beare their iniquities: How shall hee jufife those that are his? Heare and attend O my Soule: He shall faue them by the knowledge of him is, by the faving acknowledgement & firme apprehension by Faith of the mercie and grace of GOD in Christ This is life evernall to knowe and acknowledge thee the onelie true GOD, and lefus Christ whom thou hast fent: And therefore if thou thalt confell: with thy mouth the Lord Ie. fus, and beleeve with thine heart. that GOD raifed him from the dead, thou shalt bee faued. Faith apprehendeth Christs fatisfacti-

on: Hee bare the iniquities of

those that are his, Hee suffered for the finnes of many, Hee interceded for the transgressours: for he should have had verie few just, vn. lesse in mercie hee had received tinners: Thou shouldst have had few just, O lefus, vnlesse thouhad remitted the fins of the vnjust: How then hall Christ judge according to severitie, the sinnes of the Penitent , which hee hath taken vpon himfelfe? How shall he condemne him that is guiltie of finne, feeing that Hee himselfe was made sinne for vs? Will hee condemne those, whom hee calleth his Friendes? Will hee condemne those, for whom hee hath intreated? Will hee condemne those for whom hee dyed? Lift vp thy felfe therefore, O my Soule, and forgette thy finnes, for the Lord hath forgotten them. Who doest thou feare as the l'unisher of thy finnes but the Lord, who himfelfe

MEDITATIONS. selfe made satisfaction for thy finnes? If any other had payd the price of thy Redemption, I might have doubted whether fjust Iudge would accept of that fatisfaction: If a man, or an Angel had fatis fied for my finnes, yet full there might bee a doubt, whether the price of Redemption were fofficient: But now there is no place for doubt. How can it bee that hee will not accept that 'price which hee hath payde himselfe? How can that choose but bee sufficient which is from God himfelfer why art thou yet treubled O my Soule Allthe wayes of God are mercie and truth: Iust is the Lord, and Int are his Iudgements: O my Soule? Let the mercie of GOD raile theevp, let the Instice of GOD also raise thee vp. For if GOD bee lust, for one of-

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Bath Imitten his Son; How then cal He imite vs his feruants for them? How can he punish our finnes, in vs, which hee hat h already punifhed in his Sonnel The trueth of the LORD endureth for ever: Ar I live, fauh the LORD, I will not the death of a finner, but rather that hee turne from his wickednelle, and live. Come vnto mees all yee that labour and are heart laden, and I will refresh you, fayeth our Saviour. Shall wee make. GOD a Lyar, and labour by the weight of our fins to beare downe. his mercy? To make GOD a Lyar, and to deny his mercy is a greater finne than all the finnes of the whole world: and therefore Indas finned more in despairing, than the Iewes in crucifying IE-SVS CHRIST: But rather where finne hath abounded, there also grace hath abounded much more, and overweigheth our finnes by infinue

infinite degrees: For finnes are but the finnes of men, but Grace is the grace of GOD: Sins are temperall; but the Grace of our lord is from eternitie to eternitie. Satisfaction hath beene made for our finnes, and the Grace of GOD is repaired by the death of Christ, and is established for ever, vnto which I betake my selfe as a devout supplicant.

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MEDITAT. XI.

Of the Satisfaction for our sint.

The death of Christ is life to thee, If thou a Christian truette bee.

Ome vnto me all yee that labour and are heavy laden, and I will refresh you: They are the words of our Saviour. It is true indeed, Lord A. I am burthened over much, and I figh vnder under the weight of my fin. bu I make hast vnto thee the foun

taine ofliging water.

Come vnto me, Lord Iefus, that fol may come vnto Thee, I come vnto thee, Lord, because thou first camest vnto me: I come vnto thee Lord Iefus, and with anxiety I de fire thee, for I finde no goodness in my felfe: But if I found any goodnesse in my selfe I should not with fuch anxietie defire the True, Lord Iesus! I labour and and heavy laden; neither can I com pare my felfe with any of the Saints, or Penitent sinners, vnles it bee with the Theife vpon th Crosse. Lord have mercy vpor me, which thou hadest mercy on Theife vpon the Crosse. I have lived wickedly, I have lived infi but I defire to die the death ofth holy and righteous: But Holine and Righteou neffe are farre from my heart, therfore to thy Holina

. bu MEDITATIONS. foun and Righteoulnesse doe I slie Let thy Soule, Lord lefus, fuccour me , that let it succour me, seing that thou Come layedit it downe f ra price of reu firit demption for many. Let thy most thee. facred body, which was afflicted I dewith rodds, spittings, buffetings, nesse and thornes, and fastned to the d any Crosse for mee: Let that succour d not mee: Let thy facred and holie the: blood, O Jefus! Let that blo d dan fuccour mee, which ranne out of Com thy side at thy death and passion, f the and which cleanfeth vs from our nle finnes. Let thy most holy Divinin the ne succour mee, thy Divinitie VPO which vpheld thy Humanitie at 7 on thy pallion, which also resting, han and not shewing it selfe, the great in Mysterie of our Redemption was ofth finished, which added infinite oline strength and weight to thy passifrom on, in fo much that GOD by his olina

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owne blood hath purchased vnto

himselse mee miserable man. Let

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thy wounds fuccour me in which all my cure confifteth. Let the most holy passion succour meel Let thy Merit fuccour mee, as be ing my last refage, and a reme die against my sinnes! For in that thou sufferedit, thou suffered for mee: Therefore in that that meritedit, thou meritedit for me and for my vnworth meffe: There fore GOD commendeth his low toward vs, and proveth it by testimonie surpassing the vnder standing of all men: yea, of the Angels themselves, in that Chris dyed for vs, when as yet we were finners, and the enemies of GOD Who can choose, but admire this Who can choose but be astonye at it? The Sonne of GOD intrea ted by no man: yea, hated of a men, in great mercy intream for vs who were finners, and hi enemies: neither intreated he or ly, but also justifyed GODS institution

for vs, by his most poore nativitie, by his most holylyte, by his most better passion, by his most cruell death.

O LORD IESVS, Thou that intreatdft for me, fufferedft for mee, and dyedest for me before I could desire thy Merite and Passin, or moue Thee by my prayers to pay the ransome for mee, how canst thou cast me away from thy face? How canst Thou deny vnto mee the fruite of thy mostholy Passion when as now out of the deeps I cry vnto thee, and beg the fruite of Thy merite with teares and fighes? I was an Enemie by Nature when Thou dyedst for mee, but I am by Grace Thy Freind, Thy Brother, and Thy Sonne Thou heardest an Enemie before he prayed vnto Thee, andhow, canst thou despise thy Freind which comes vnto The with Prayers and Teares? Thou wilt

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not caft out him that commeth. vnto Thee, because Thy Word is Truth. Thou hast spoken vato us in Spirit and Trueth, and wee have received from thee the words of eternall life. Attend and raife vp thy selfe, O my soule: Before, wee were finners by Nature; but now wee are Iust by Grace : Bol fore, we were Enemies; but now, wee are friends and kinsfolkes: Before, our helpe was in the death of Christ; but now, it is in Christ his life: Before, wee were dead in finnes; but now. wee are quicknel in Christ: Oh the exceeding lous ofGod, wherewith hee loved vi! Oh the Superaboundant Richei of his Grace, whereby hee hath in Heaven provided a place for vs! Oh the tender mercy of our GOD whereby the day Spring from on high hath visited vs! But if the death of Christ hath brought vn to vs Rightedusnesse and Life, what

MEDITATIONS. what thall his life dee? If our Saujour dyed payd the price vnto vato his Father, what shall hee doe wee now being alive and interceeding for vs ? For Christ liveth and dwels in our heart, if the remembrance of his most holy merit live and flowrish in it. Draw mee, Lord Ielus, that I may possesse in the truth of the thing, that which here I expect by the firmnesse of hope: Let thy Servant, I pray the bee with Thee, and let him b hold the glory which the Father hath given to Thee, and let him inhabite the manfion which thou hast prepared in thy Fathers house. Blesed are they that dwell in thy house, O LORD: They shall praise I he for everand ever.

MEDITAT. XII.

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Life, what

Of the Nature and Properties of true Faith.

Faith is not Faith, or if it bee . Faith is but dead , wants Charitie.

thou beloved Soule consider the Power of Faith, and give thankes unto God who is the onely giver ther : of: It is Faith alone that doth in fuch manner ingraft us into Christ, that as Vinebranches doe drawe their sappe from the vine, so wee also from him doe draw life, Righteousnes, and Salvation. Adam fell from. the Grace of God, and loft the divine image by his Increduli:i: but wee are againe received to Grace, and the Image of God beginnes to bee renewed in vs by Faith. By Faith Christ becomes ours and dwells in vs: And where Christis, there is the Grace of God: And where the Grace of God

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God is, there is the inheritance of eternalilife. By Faith Abel offered unto God a greater facrifice then Kain: So by Faith wee offer unto God spirituall sacrifices. which is the fruite of our lippes, By faith Enoch was translated: So Faith takes vs from the fociety ofmen, and makes us have our convertation in heave, yea whiles wee are here upon earth. Christ even now dwells in vs:wee have atready eternall life in vs, but it is hid. By Faith Noah prepared the Arke: So wee by Faith doe enter into the Church, in which our foules are preserved, when all other perish in the vast sea of this world. By Faith Abraham left the Idolatrous land: So by Faith wee goe out of this world, leaving our Parents, Brethren and Kinsfolkes and cleave vnto Christ who calleth vs by his word. By Faith Abraham went into a strange Coun80

Countrey in expectati n of the promifed land: So wee by Faith doe looke for the celestiall lerusalem which God hath prepared in the heavens. Wee are strangers and Pilgting; in this World and travaile by Faith unto a celeftiall Countrey. By Faith Sarah conceived her sonne Isaac in her old age: So wee being fp ritually dead have received by Faith Arength to conceive Christ spirienally: For as Christ was once conceived in the fanctified wombe of the Virgin Marie: So in the faithfullionle, which hath kept it felfe pure from the contagion of the world, he is every day spiritually borne. By Fairh Abraham offred vp Isaac: So also we by Faith doe spiritually mere fie and facrifice our owne will, which is the beloved fonne of our foule: For hee which will follow Christ must deny himselfe, that is, renounce his owne will, his owne honour, and

MEDITATIONS. the love of himselfe. By Faith Isaac blested laacob: So wee by Faith are made partakers of all divine Benedictions: For in the seede of Abraham, that is, in Christ, all nations shall be blessed. By Faith Ioseph proph cyed of the Israelites going out of Egypt, and gave comman lement concerning his bones: So wee by Faith expect an egresse out of the spirituall Egypt of this world, and a bleffed refurrection of the body. By Faith Moses was preserved for three moneths: So Faith hiderh vs from the Tyrannie of Satan, vntill at length wee bee brought into Gods Royall Palace, and be adopted spirituall Kings. By faith Moses chose rather to suffer affliction with the people of GOD, then to live in the glorie of Fgypt: So Faith begets in vs the contempt of glory, honour, riches, and the pleasures of this world, and excites in vs the defire

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defire of the kingdome of heaven By Faith we choose rather the nominie of Christ, then the tree fures of this world. By Faith Mo fes left Egypt and feared not the Kings anger : So Faith doth and mate and confirme vs, that we are not terrified by the threats of the tyrants of this world, but rather obey the call of God with a conragious and constant mind: By Faith Israel celebrated a Passeo ver: So also we by Faith doe cele brate a Paffecter. Christ was fa crificed for our Paschall Lambe whose flesh is meate indeed, and whose bloud is drinke indeed: - Faith thelfraelites passed through the red Sea: So wee by Faith do passe through the sea of this world. By Faith the walls of lered cho fell: So wee by Faith deftro all the munitions of Satan . B Faith Rahab was faved: So in the vniverfalldestruction of this world

MEDITATIONS. 8; by Faith wee shall bee faved from descruction. By Faith the Fathers overcame Kingdomes, stopt the mouths of Lyons, and quenched the force of fire: So wee by Faith destroy the kingdome of Satan, escape the treacheries and rage of the Infernall Lyon, and are delivered from the schorching of

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But Faith is not a naked opinion: and Profession, but a true and lively apprehension of Christpropounded to vs in the Gospell, a full perswasion of the grace of GOD, the confident rest of our foule, and Peace which relyes onely ypon the merite of Christ: This Faith is begotten of the Seede of Gods word : For Faith eres and the Spirit are one, and the Word is the Coach by which the Roly Spirit is brought vnto vs. The fruite doeth followe the Nature of the Seede: Faith is a di-

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vine fruite: Therefore the Seede must bee dinine, and that is the word. As in the Creation Light was made by the word of GOD: For GOD fayd, Letthere be light and there was light : So the Light of Faith ariseth from the light of GOD: In thy light shall wee fee Light, fayth the Pfalmist Seeing Faith doeth joyne vs vnto Christ, feeing it makes vs one with him, Therefore it is the Mother of all vertues in vs. Where there is Faith there is Christ, where Christ is there is an holy life, to wit, true Humility, true Gentlenesse, true Love. Christ and the holy spirit are not severed : where the holy Spirit is there is true holines Therefore where there is not an hely life, there is not the fanctifying Spirit. And where there is not the Spirit, neither is there Christ: where there is not Christ, neither is there Faish. Whatfoeych

MEDITATIONS. ver branch doth not fucke its life and Norishment from the Vine is not to be judged a part of the Vine: So neither are wee yet joyned to Christ by Faith vnlesse wee sucke our Life and Nourishment from him. Faith is a kinds of spiriruall Light: For our hearts are enlightned by Faith: Therefore it spreads abroad the Rayes of good workes: But wherethe Rayes of spirituall life are not. there is not yet the true Light of Faith: Bad workes are works of darkenesse: But Faith is Light: And what 'communion is there betweene Light and Darkenesse? Badworkes are the feede of Satan But Faith is the feede of Christ And what Communion is there betweene Christ and Sathan? By Faith our hearts are purified: But how can there beeany inward puritie in the heart, when the words are impure, and the outward wor-K 2

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kes appeare impure? Faith is the Victory which overcommeth the World. And how can there bee true Faiththere, where theflesh o. vercommeth the spirit, and lead. eth it as it were captive? By Faith wee haue Christ . and in Christ eternall life, But no impenitent finner that persevereth in his fins can bee partaker of eternall Life: How then can bee bee partaker of Christ? How can he bee partaker of Faith? Kindle in vs, O Christ, the Light of true Faith, that by Faith, wee may obtaine eternall alvation.

MEDITAT. XIII.

Of the spirituall wedlocke of Christ and the Soule.

Christ is by marriage knit to thee, If show to Him by fauctitie.

Will betroth thee vnto mee for euer, faith Christ vnto the faithfull soule: Chrit therefore would be present at the marriage which was celebrated at Cina of Galile to shew that he came into the world to spirituall marriages Rejoyce in the Lord with gladnes and leape, thou faithfull Soule. for joy in thy GOD, who hath clothed thee with the garments of falvation, and compassed theo about with the robbs of Righteonsnesse. like a Spouse adorned with Iewells and Braceletts. Rejoyce for thehonour of she Bride groome Reioyce for the Beauty of the Bridegroome, Reioyce for the Lous of the Bridegroome. His Honour is the greatest that can bee: For hee is true GOD blesse 1 for ever: how great then is the dignitie of this creature, I meane the faithfull foule, feing the Crea-Ka tor

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tor himselfe is willing to betrach her vnto himselfe! His Beauty is the greatest that can bee: For he is Beautifull aboue the sonnes of men, for they fawe the glory of him, as the glory of the onely begotten of the Father : His face thinned like the Sunne and his garments were white as Snow. His Lips were full of Grace, and hee was crowned with glory and honour. How greate then is his m:rcy, that Hee being the cheifest Beauty doeth vouchfafe to choofe the foule of man to be his Spoule, whereas it is defiled & & staines of fin! On & Bridgroomes part there is y greatest Majestie: On y Spou-les part there is y greatest infirmitie: On & Bridegroomes part there is the greatest Beauty: On the Spoules part there is the greatest deformitie And yet farre greater is the love of the Bridegroome towards the Spouse, then of the Spoule towards the Bridegroome,

whose honour and whose beauty doth so farre excell: Behold thou faithfull soule Behold the infinite lone of the Bridegroome! It was his loue that drew him down from Heaven vnto the Earth: It was his love that bound him to a pillar: It was his love that fastened him to the Crosse: It was his loue that enclossed him vp in the grave It was his love that hee descended into hell. What could make him to doe all these things? Surely it was his loue towards his Spoule. But our hearts are stony, and heevier then leade, if the bond of fo greate love cannot drawe vs vnto GOD, whereas it hash drawne GOD downe vnto vs. Naked was his Spoule, and beeing naked could not bee admitted into the Royall Palace of the Heavenlie King: And Hee hath clothed her with the garments of righteoufnes and Salvation, whereas sheelay enwrapped

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enwrapped and involved in the fonle coate of hir sinnes, and the most filthy rags of iniquitie: Hee hath granted vnto her to be clothed with filke which is white and thinning: The filke is the Saint Iustification: That garment is the Righteousnessewhich was obtained by the death and passion of the Bridegroome himselfe. Iacob laboured fourteene yeares to obtaine Rachel to be his wife. But Christ for thirty foure yeares almost endured hunger, thrist cold, poverty, ignominie, reproaches, bonds, whipps, the bitternelle of gall, and death upon the Cross to purchasse vnto himselfe the faithfull soule to bee his Spouse, Samplion went downe and chose out of the Philiftines, which were adjudged to destruction, a wife vnto himselfe. The Sonne of GOD came downe and chose vnto himfelfe a Spoule out of men that were.

MEDITATIONS. were condemned and subject to eternall death. The whole ftocke of the Spoule was at enmitte with the heavenlie Father, and Hee by his most bitter passion hath reconciled it vnto his Father. The spoule was prostratevpon the face of the earth, and polluted in her owne blood: But Hee hath washed her with the water of Biptisme, and cleansed her with a most holie Laver: Hee hath cleanfed the bloud of his Spoule with his owne bloud: For the bloud of the Sonne of God doth cleanle vs from all our fins. The Spoule was deformed, but hee hath annointed her with the oyle of grace and mercie. The Spoule was not honourablie apparelled, but Hee hath put Braceletes and Eare-rings vpon her: Hee aderneth her with vertues and diu rle giftes of the holie Spirite. The Spouse was verie poore and had

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GERHARDS no pledge to give into him, There fore hath Hee left vnto her the pledge of his spirit, and received from her the pledge of his flesh, and hath carried it vp into hea. ven, The Spoule was hungry but Hee hath given vnto her finne flower and hony and oyle to eate: Hee doeth feede her with his flesh, and bloud vnto eternall life. The Spouse is disobedient, and often breaketh her Marriage faith, thee committeth fornication on with the world and with the deuill, & vet the Bridgroome out of his infinite love doeth receive her againe into fauour, as often as the returneth vnto him by true Repentance. Acknowledge and confesse, thou faithfull Soule, these so many and so great Arguments of his infinite loue. Loue, thou faithfull Soule, the loue of himy for love of thee descended into the wombe of the Virgin: We

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MEDITATIONS. must love him, that delivered vp himselfe for vs, so much more than our felues, by how much he is greater than vs : Let vs make our whole life conformable into him, who for the love of vs made himselfe whollie conformable vntovs. Hee is justlie to bee accounted most vnthankfull, who loueth not againe him of whom Hee was first beloued. How greatlie therefore ought wee to loue him, who for the love of vs, did as it were forget his owne Majeftie. Happie Soule, which by the bond of this spiritual marriage is joyned vnto Christ! She doth safelie and confidentlie apply vnto her selfe al the benefites of Christ: even as in another case, by wedlocke the wife doeth thine glorious by the reflexion of the hufbandes Rayes vpon her. Nowe by Faith alone are wee inade pertakers of this bleffed and spiritual

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Marriage, as it is written: I will betroath thee ynto mee in Faith: Faith doth ingraffe vs into Chrift. as a Branch into the spirituall Vine, that wee may facke our life and nourishment from him, & as they which are toyned in mariage are no more two, but one fless So they which by Faith are joyned to the LORD become one Spirit with Him, because CHRIST by Faith dwelleth in our hearts: And this Faith if it be true, it worketh by Loue. As in the olde Testament the Priestes were compelled to marrie Virgines : So the celestiall Priest doeth spirituallie couple vnto himselfe such a Virgin as doeth keepe her selfe pure and undefiled from the embracements of the divell, the world, and her owne flesh : Vouchsafe, O Chrift, at length to admitte vs vnto the Marriage of the Lambe! Amen.

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MEDITAT. XIV.

Of the Mysterie of Christs In-

Admyre my Soule, the Myflerie, Of lesus Christs Nativitie.

Et vs withdraw our minds a. while from these temporall things, and let vs contemplat the Mystery of the Lords Nativity The Sonne of GOD came downe. from Heaven vnto vs , that wee might obtaine the adoption Sonnes, GOD is made man that man maybee made partaker of divine grace and nature. About the Evening of this world would Christ bee borne, to shew that the benefits of his Incarnation concerne not this life that which is everlafting. In the time of Auguitus

GERHARDS 96 gustus the Peace maker would hee be borne, because he made peace betwirt God&man instime of Ifraels fervitud: wold he be born because he is & Redeemer & deliverer of his people. Vnder graigne of a forraigne King wold he be borne. because his Kingdome was not of this world. He is born of a Virgen. to tignifie y he is not conceaved or born, but in § hearts of thosey are spiritual Virgins, vis, whose minds adhere not vnto y world& the divel, but vnto God in one Spirit. His birth was pure & holy, to fanctifie our impure & polluted nativity. He is horne of a Virgin, betrothed to an Hasband, to honor Matrimony, www.Gods institution. He is born in § darknes of the night, because he was the true light, which illuminateth & darknes of the world. Hee is laid in a Manger, because

he is the true foode of our Soules!
Hee to bosne between an Oxe and

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an Asie, that men which were become like ynto the beafts, might bee restored to their former dig. nitie. Hee is borne in Bethlehem, that is, in the house of bread, because hee brought with him moft plentifull foode of divine benefites. Hee is the first and only begotten of his mother vpon Earth, because hee was according to his divine nature the first and onely begotten of his Father in Heaven. Hee is borne poore and needy, to purchase for vs' celestial! riches. Hee is borne in a stable. to bring vs to his Royall Palace which is in Heaven. From Heaven is fent & Mcsenger of this fo great a' benefite, because no man on Earth understood the greatnesse thereof: And further it was meete, that the Messenger of Celetiall gifts should bee Celestiall. The Armies of the Angels rejoice because wee are by the Incarnation on

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on of the Sonne made partakers of their happinesse. To the Shepheards first is declared this fo great a miracle, because the true Shepheard of our Soules came to I ring back the loft theepe into the way. To the ignoble and those that were despised is the matter of fo great toy declared, because no man can partake there of, vnlesse hee become vile in his owne eyes. To them that watch over their flockes is his Nativitie declared, because they onely, whose hearts doe watch to GOD, and not they that ly snorring in their sinnes, are made partakers of so great a gift. The Quire of Heaven, which was made fair wfull for the sinne of our first Father, doth now fing and rejoyce. The brightnesse and glory of that LORD and King appeareth now in the Heavens, whole low in file men despised heere on Earth. The Angell fay th voto them Feare not because Hee was borne, w'o would quite take away all caufe offerre. Loy was declared from heaven, because & Author & giver of jovwas born. Loy is comanded because Enmitte betwixt GOD & man, the cause of all sorrow is removed. Glory in the highest is rendred vnto GOD, which our AritFather, by his valawfull transgression of the commandement, would have taken away. True peace is obtained by his Nativiție, because before, men were Ehemies vnto GOD; before their own coscience was their a versary, before they were at diffention one with another. True Peace is reft red to the Earth, because he is overcome, which heldes captiue Let'vs goe with the Shepheards to CHRISTS Minger, that is to the Church, and in his Iwadling clothes, that is in the facred facred Scriptures thall we find the Infant enwrapped. Let vs with Marie, the holy Mother of our LORD, keepe the words of fo great a Mysterie, and let vs everie day recall them to our memorie. Let vs follow with our voice the Angells which fing before vs, and let vs render vnto God due thanks for so great a benefite. Let vs rejoyce and bee glad with all the Heavenlie Armie. For if the Angells doe to greatly rejoice for our fake: How much more ought wee to rejoice, feeing vnro vs hee is borne and given? If the Ilraelites did lift vp their voyces with Iubilie, when the Arke of the Covenant was brought vato them, which was but a figure and thadow of the LORDS Incarnation: How much more ought weeto rejoyce, into whom the LORD Himselfe is come, and hath taken our f.c.h vpon Himselfe

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If Abraham rejoyced when hee faw the day of the Lord: when the Lord, in an humane shape assumed for a time, appeared unto him: what thould wee doe now Christ hith coupled unto himselfe our Nature by an everlasting and inviolable covenant? Let vs admire here the infinite goodnes of God. who himselfe would descend unto vs, feeing that wee could not afcend unto him. Let vs admire the infinite Power of GOD, who of two things most distant, I meane, the Dinine, and Humane Nature could make one, so nearely; that one and the fame should be GOD and Man. Let vs admire the infinite wisdome of GDD, who could finde out a meanes to worke our Salvation, when Men and Angels faw no meanes. An Infinite good was offended, and an Infinite fatisfaction was required: Man had offen led G O D, of Man was fariffaction faction required: But by Man nois ther could an Infinite fatisfaction be made, neither could Gods Instice bee satisfied withour an Infinite price: Therefore GOD was made Man, that both he which had finned might fatisfie and hee which was infinite might pay an infinite price. Let us admire this wonderfull temper of Gods Iustice and Mercy, which no creature could finde, before GOD did manifest it, and none could fully perceive after it was made manifest. Let us admire these things and not curiously prie into them: Let us defire to looke in , though wee cannot conceive all Let us rather confesse our Ignorance, then deny Gods omnipotence.

of the saving fruite of the incarnation.

Chr.R

Christ was conceaved in Viveins wamhe, That thoumights Sonne of GOD become.

Bring tidings unto you of great jov, faith the Angell at our Saviours Nativitie: Of great joy indeed, that is, fuch as paffeth mans understanding. It was a very great evill, that wee were held captive under the wrath of GOD, under the power of the Divell and vnder eternall damnation: But it was yet greater, because men either knewit not, or else did neglect it But now, great love is declared ento vs . Because hee that deliverethys from all evils is come into the world: He is come, a Physitia to the fick, a Redeemer to & Captiues, theWay to the wanderers, Life to them that were dead, and Salvation to them that were condemned. As Movies was fent from the Lord, to deliver the people of Ifrael 104 GERHARDS

Israel from the servitude of Egopt: So Christ was fent from his Father to redeeme all mankinde from the Divels flauerie. As the Doue after the drying up of the waters of the deluge, brought an Olive branch into the Arke of Noah: So Christ came into the World, to preach peace and reconciliation of Man with GOD: therefore we have cause to rejoice & conceive great things of § mercy of GOD. He which loved vs fo. beeing his enemies, fo that Hee did vouchsafe to assume our Nature to be vnited to his Divinities What will Hee deny vs , beeing loyned vnto Him by participation of our flesh? Who ever hated his owne flesh? How then can that chiefe and infinite mercie repell vs from Him beeing now made partakers of his Nature? Who can in thought, much leffe in werds attaine to the greatnesse of this

MEDITATIONS. this Mysterie? Heere is the greatest Sublimitie, and the greatest Humilitie, the greatest power. and the greatest Infirmitie : the greatest Maiestie, and the greatest Frailitie: What is higher than GOD, and lower than Man? What is more powerfull than GOD, and weaker than Man? What is more glorious than God, and more fraile than Man? But that chiefe Power found out a meanes to conioyne thefe, feeing that the chiefe Instice did necesfarilierequire such a conjunction. Who also can conceive the greatnesse of this Mysterie? An equivalent and infinite price was required for the finne of Man, because Man had turned himselfe away from the infinite Good, which is GOD. But what could bee equivalent to the infinite GOD? Therefore infinite Iuftice it selfe take as it were of himselfe an

an equivalent price, and GOD the Creator fuffers in the fleth, that the fleth of the Creature thuld luffer for ever. An infinte Godnesse was offended and none could interced but a Mediatour of infinite power, & what is infinite. but GOD? Therefore GOD himfelfe reconciled the World ento himselfe, GOD Himselfe became Mediatour, GOD Himfelfe redeemed mankinde by his owne Bloud. Who can conceive the greatnesse of this Mysterie? The chiefe Creator was offended, and the Creature fought not with care to appeale Him, and to bee reconciled vnto Him: So Hee which was offended, assumes the flesh of the Creature, and becomment Reconciliatour

Man had for laken G OD, and turned away himself vinto the devill the enemie of GOD: And he that was for laken makes deligent inquisi-

MEDITATIONS. Inquisition after the forfaker, and incits him most bountifully to come againe vnto him. Man had departed from that Infinite good, and fallen into an Infinite evill, and that same Infinite good, by giving an Infinite price of Redemtion delivered the Creature from thar Infinite euill. Is . not this Infinite mercie farre exceeding all the finite understanding and thought of man? Our Nature is hecome more glor. ous by Christ Jesns: then it was dishoncured by Adams finne. Wee haue received more in Christ then wee loft in Adam : where finne did abound G O D S grace did fuperabound. In Adam we loft our Innecency, In Christ wee have receined perfect righteousnesse. Let others admire Gods Power; but his divine mercy is yet more to bee admired salthough Power. and Mercy in God are equall, for

both are Infinite. Let others ad mire our Creation; But I had ra ther admire our Redemption, al though Creation and Redemption are both acts of Infinite Power. I was a great thing to create man having deferved nothing : for a yet hee had no beeing .: But is feemes yet to bee greater to take vpon him to satisfie for the debi of man, and to redeeme him whe hee deserved evill, It was a won derfull thing that our flesh and our bones were formed by G O but yet it is more wounderful. that GOD would become fielh our flesh and bon of our bones. thankefull, O my Soule, unto God who created thee when thou we not, who redeemed thee, who for finne then wast condemned and who hath prepared for the if by Faith thou adhere vn Christ , the loyes of Heaven.

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Christ unto Thee, if thou bee bis, Bush Light and Food & Medecine is.

VR most bountifull GOD whe hath prepared a great Feaft's Won but hearts that bee hungrie and must bee brought vnto it. Hee Of that tasteth not, feeleth not the fweetnesse of the heanenlie Feast: the and hee which hungereth not, taes. Reth not. To beleeue on Christ, God is to come to his heavenlie Feast: But no man can beleeue vnlesse whe hee confesse his sinnes with Conined trition, and Repent him of the the same. Contrition is the spirituall hunger of the Soule; and Faith is the spiritual feeding.
To the Israelits God gave Manna To the Israelits God gaue Manna

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in the wildernes, being the bread of Angels: In this feast of the New Testament God grueth vnto vs the Heauenly Manna, that is, his graceand forgiunes of finnes, yeahis sonne, the Lord of the Angels: Christ is that spirituall bread which came downe from Heaven to give life vnto the world. He that is full & the hulks of the fwine, that is, with the delights of this world, defires not that fweetnes. The outward man perceiveth not what is sweete voto the inward. GOD gives his Mannain the wildernes, that is, where all earthly meat, and all earthly confolation is taken from the Soule. Hee which had married a wife refuled to come: But the chast Virgins, that is, those soules which neither cleave vnto the divell by fins, nor to the world by delights, do come unto this feast. I have efpouled you as a chaft Virgin, to one

MEDITATIONS. one huiband, faith the Apostle. Our Soule must not commit spirituall adultery, that fo God may contract spirituall Marriage with her. Hee which had a defire to goe fee his field retufed to come: They which loue the pleasures of. this World come not vnto the sweetenesse of the Heavenly feast. The defire is the foote of the Soule: Our Soule comes not to this mysticall feast: vnlesse it defires, and it cannot defire the heavenly swetenesse if it be full with this Worldly comfort. When the rich young man heard that for Christ hee should for take his riches vnto which his foule did cleaue, hee went away forrowfull Christ the celestiall Elisha powreth not the Oyle of Celestiall sweetenesse but into vessels which are empty. The love of Godenters not into the Soule, vnlesse selfeloue and the lone of the World

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first goe forth. Where our tready fure is there will our heart bee alfo: If thou makest the Worldthy 2 treafure, thy Heart will be on the World. Loue hath force to vnite: 1 If thou levest earth, thou art voitid to Earth. Loue hath force to alter and change: If thou lovel the Worlde, thou shalt become Worldly. They which buy oxen, and are negotiating, come not Into Christ: They which set their hearts upon riches, defire not the Heavenly riches. Earthly riches by a kinde of falle shew of sufficiencie satisfie the defire of the Soule that shee may not seeke after her true sufficiency in God; which onely dorh fully fatiate the appetite. All Earthly riches confift in the creatures, In Silver, Gold, Building, Ground, Cattell, But no creature doth fully fatifie the Soule, because shee is more excollent then all the Cremures, for they were all made for her vic.

MEDITATIONS.

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How insufficient the creatures are to fatiate and fulfill our defires, it appeareth at death, when all creatures forfake us. It is wonderfull that wee should so firmely sticke unto the creatures, when as they flickeunto us so weakely and vnconstantly. Adam when hee turned himfelfe away from the confolation of GOD, and fought delight in the tree of the knowledge of Good and Evill, was driven out of Paradife: Our soule if it turne away her selfe from GOD unto the creatures, is deprived of celestiall comfort, and is quite driven away from the tree of life. But what remaines unto them that neglect this Feaft? The world passeth away, & fo doe al they that cleaue unto it: The creatures passe away and all they that put their trust in them: Our heavenly Father sweareth hat they which preferre Oxon, Feilds, Wives, that is any Earthly

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Earthly things what soever, before the sweetnes of the heavely Feaft: shall never tast of his supper, after Supper there is no further provilia of meate made: And if we negled Christ there is no other Remedie left for vs. Those contemners shall be punished with eternall famine. and live in eternall darkneffe. They which would not heare Christ thus inviting them, Come unto mee all yee that labour and are heavy laden, thall heare him at length denouncing, Goe yee cursed into everlatting fire. The Sodomites were contumed with fire. because being called to this Feast by the preaching of Lot, they would not come. The fire of Gods wrath, which lasteth for ever, shall confume them who beeing called by the Golpell have despised this Feaft. At the comming of the Bridegroome, the Virgins that had no oyle in their lampes, staying too

MEDITATIONS. no long were thut out: So they whose hearts in this world are not filed with the oyle of the holy Spirit, shall not bee admitted by Christ to the participation of joy, but they shall have the gate of Indulgence, the gate of Mercy, the gate of Confolation, the gate of Hope, the gate of Grace, and the gate of good works thut against them. Christ hath yet an inward kinde of calling, and happy is hee that heares it: Christ often knocks at the gate of our hearts by holy defires, devout fighes, and pious cogitations, and happy is hethat openeth unto him: As soone as thou feelest in thy heart any holy defire of heavenly grace, affure thy felfe that Christ knocks at thy heart: Let him in , least hee passe by, and afterwards that the gate of his Mercy against thee. As soone as thou feelest in thy heart any

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fwade thy felfe that it was kindled by the heate of divine love, that is, of the Holy Spirit; cherish and nourish it, that it may grow to be a fire of lone : Take heede that thou quench not the Spirit, and hinder the worke of the LORD. Heethat destroyeth the Temple of the LORD shalf feele his severe Indgement: Our heart is the Temple of the LORD: And he deftroyeth it, who foever refufeth to give place to the Holy Spirit inwardly calling by the word. In the Old Testament the Prophets could heare the LORD speaking inwardly. In the new Testament all the true godly doe feele those inward motions of the Holy Spirit drawing them, Bleffed are they which heare and follow.

MEDITAT. XVII.

MEDITATIONS. 147 of the Fruites of Baptisme.

If then polluted art with fin. The Fountaines open, Enter in.

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R Emeber, thou faithful Soule, the grace of GOD conferred vpon thee in the faving Laver of Baptisme. Baptisme is the Laver of Regeneration: Therefore hee that is dipt in the Laver of Baptisme, is no longer altogether carnall as before, but because hee is borne of God by water and the Spirit, therefore hee is also the Sonne of GO D. and because a Sonne, therefore an heire also, of eternall happinesse. Asthe eternall Father at the Baptilme of Christ vitered this voyce. This is my beloved Sonne, fo all those that beleene and are Baptized, he adopteth to be his Sons. As at the baptifme of Christ the Holy Ghost appeared in the shape of a Doue: so also hee is present

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at our Baptisme, and gives for vnto it, yea hee is conferred Baptisme vpon the beleevers, an effects in them new motions, the they become wife as ferpents, and innocent as Doves. As it was a the Creation, fo is it alfo at on Regeneration: At the first Creat tion of things the Spirit of the Lord mooved vpon the waters and gaue a vitall force vnto them So also in the water of Baptisme the holy Ghost is present, and makes it a laving meanes of our Regeneration. Christhimselfe ou Sauiour would bee baptized, that he might leave a Testimony, that by Barrism we are made his members. Ofientimes Medicins are applied to the Head to heale fome other parts of the Body : Christ is our spirituall Head, Hee re-ceived the medicin of Baptisme for to heale his Mysticall Body for to heale his Mysticall Body of GOD in the old Testament made

MEDITATIONS. covenant with his people by Bircumcifion: So by Baptisme in the New Testament wee are rereised into the Covenant of God. Baptisme succeeded in the place of Circumcifion: Hee therefore that is in the Covenant of GOD, need not bee afraid of the Divells accusations: In Baptisme wee Jut on Christ: And from hence it is that the Saints are faid to have made their robes white in the blood of the Lambe. Christs perfect Righteousnesse is that Beautifull Robe: Hee therefore that hath put one this Robe let him not feare the staines of sinne. There was a prolein Ierulalem about thee Sheep-market into R which at a certaine time the Angell of the Lord descended and troubled it, and hee that first defeended into it after the troubling of the water was cured of what C. discale soever. The water of Baprifme N

OF A SALE PARTY OF

GERHARDS

vs of every discale of Sinne, when the holy Spirit descends into its and troubles it. with the blood of Christ, who was made a facrissic for vs: In like manner in time past the facrisices were washed in that Poole at Ierusalem.

As at the Baptisme of Christ the Heavens were opened : So at fo at our Baptisme the gate of Heaven is opened vnto vs. At the Baptisme of Christ all the hot ly and facred Trinitie was prefent : And fo likewise at our Baptifine. And so by the word of promise which is annexed vate the Element of water , Faith re ceineth the grace of the Father a dopting the merite of the Sonne cleaning, and the efficacie of the Holy Ghoft regenerating. Phas rach and all his hoft was drowned in the redde Sea: The Ifraelites passed through safe and sound So

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So in Baptisme all the host of vices is drowned, and the faithfull fafely attaine to the inheritance of the Kingdome of Heaven: Therfore also is Baptisme that sea of glasse which Iohn saw: Through it as through a kinde of glaffe the brightnesse of the Sunne of Righteousnesse enters into our minds: And that Sea was before the Throne of the Lambe: The Church is the Throne of the Lambe; in which onely the Grace of holy Baptisme is to be had. The Propher Ezechiel faw waters going out of the Temple, which did quicken and heale all. In the fpirituall Temple of GOD, that is, in the Church the faving waters of Baptisme doe yet spring forth, Into the profunditie whereof our fins are thrown: Whofoeuer come vnto it shall bee healed and line: Baptisme is the spirituals flood in which all flesh offinne is drowned

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The impure Crowe goes foorth like the Divell: But the Dove like the Holy Ghost slyes and brings the olive branch, that is peace and tranquility vnto out mindes, Remember therefore, thou faithfull soule, the greatnesse of the grace of GOD conferred upon thee in Baptisme, and ren-

der due thankes vnto him.

The more plentifull grace is conferred vpon vs in Baptisme, the more diligent must wee be in the custodie of the gifts conferred: We are buried with Christ by Baptisme, Therefore as Christ was raised vp from the dead unto the glory of his Father: So let vs walke in newnesse of life. We are made whole, let vs sinne no more least a worsething happen unto vs. Wee have put on the most precious Robe of Christs Righter usnesses. Therefore let vs not desile it with the staines of sin.

Our

MEDITATIONS. Our old man is crucified and dead in Baptisme: Let the new man therefore live in vs. We are regenerated and renewed in the Spirit of our mindes by Baptisme: Therefore let not the flesh domineere over the Spirit. Old things are past. Behold all things are become new: Let not therefore the oldnesse of the flesh prevaile against the newnesse of the Spirit: We are made the Sonnes of GOD by spirituall Regeneration: Let vs therefore live as it becommeth the fonnes of fuch a father: Wee are made the Temple of the Holy Ghost. Let vs therefore prepare a thankfull seate for such a guest. Wee are received into GODS Covenant; Let vs take heed therfore that wee doe not ferne under the Divell, and so fall from the Covenant of grace. Effect in vs all theffethirg; O bleff d Trinity in Vnity: Thou that hast given vs NE fuch

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fuch grace in Baptisme, gine mallo the grace to persevere in it.

MEDITAT. XVIII.

Of the saving participation of the body and blood of Christ.

Hee that doth eate and drinkely Faith Christs stell and blood, salvation hath.

drinketh my blood shall live for ever, saith CHRIST Exceeding great was the bounty and goodnesse of our Sauiour, in that hee did not onely assume our sleet, and exalt it to the Throne of celestiall glory, but also feed the vs with his body and blood vnto eternall life. Oh the sauing delicates of the soule! Oh the Heavenly and Angelicall food to be desired! Although the Angels did desire to looke into this My sterie

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fterie, yet hee did not assume the nature of the Angels , but the feede of Abraham. O'r Saviour is nearer vnto vs then vnto the Angels: for wee have knowledge of his love by this, in that hee hath given vs of his owne Spirit, neither of his Spirit onely, bur of his Body and Blood: For so saith Truth it felfe, of the Bread and Wine in the Eucharist: This is my Body: This is my Blood: How can the Lord forget those wh m he hath redeemed with his Body and Blood? Hee that eateth the Flesh, and drinketh the Blood of Christ, remainerh in Christ, and Christ in him. I doe not much marveile therefore that the haires of our head are numbred, that our names are registred in heaven, that wee are described in the hands of the Lord, and that wee are carried in his bosome feeing that wee are fed with the Box die

GERHARDS. 116 dy and blood of Christ. With out doubt great is the dignity of our foules, feeing that they are fed with the price of Redemption of fuch value: Great also is the dignity of our bodyes, which being re-leemed and fed by the Body of Christ, become the Habitacles and Temples of the Holy Ghoft, and the dwelling places of the whole and most holy Trinity, It cannot bee that they thould remaine in the grave beeing fedde with the Body and Blood of our Lord. This is meate indeed: Wee eateir: But we change it not into the Nature of our Body, but prechanged into it : Wee are the members of Christ, and are enimated by his Spirit, and fedde with his Body and Blood. This is the Bread which came down from Heaven, and giverh life vito the world He that shal eat therof shal never hunger. This is the Bread of

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MEDITATIONS. 117 of Grace and Mercy, of which wholoeuer shall eate, hee tasteth and feeth how fweet the Lord is, and receiveth of his fulnesse grace for grace. This is the Bread of life, not onely the living but the quickening Breade, Bread , who focuer shall eate therof hee shall live for ever. This is the Bread which came downe from heaven, neither is it onely heavenly, but it makes those that eate therofheavenly. They which eate it favingly in the spirit, shall become heavenly, because they shall not die, but shall bee raifed again at the last day, They shall be raised again, but not to Judgement, because hee that eateth of this bread commeth not into ludgement, not into condemnation; because there is no condemnation to them that are in Christ lesus; but they shall bee raised to life and salvation: For hee

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hee that gateth the Flesh of the Sonne of Man, and drinketh his blood hath life in himselfe, and shall live through Christ. His Flesh is meate indeede, and his blood is drinke indeede. Let vi be filled therefore with the meat not of our workes, but ofthe Lord. Let vs be aboundantly fatisfied with the fatnesse, not of our house, but of the Lord. This is the true Fountaine of life, hee that shall drinke of this water shall neuer thrist, but it shall become in him a fountaine of water spring ging vp vnto eternall life, All ye that thrist come vnto these waters and ye that have no filver, make hast, buy without money. Let them that thrist come, and come thou my fonle that art vexed with the raging heate of finne. But if thou beeft destitute of the filver of thy merits, make hast the ray ther: If thou haft no merites of thine own, mak hafte the more ar-

MEDITATIONS. dently to the merits of CHRIST: Make hafte therefore and buy without filver. Here is the Chamber of Christand the soule, from which let not thy finnes deterre thee, and into which let not thy merits enter. For what can bee our merits? They lay out their filver and not for bread, they labour and not for fulnesse. Our laboures doe not fatiate, neither is the grace of God bought with the filver of our merits: Therfore heare O my foule, and eate that which is good, and thou shalt bee delighted with fatnesse. Thefe words are spirit and life, and the words of eternall life. The cuppe of benediction is the Communion of the Blood of Christ, and the bread which wee break is the participation of the Lords Body. Wee claue vnto the Lord therefore wee are one Spirit with him. Wee are vnited vnto him, not on-

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y by the communion of Natura but also by the participation his body and blood I doe no therfore fay with the lewes, How can this man give vs his flesh to to eate? But rather cry out, How doth the Lord distribute vso his Flesh to eate, and his Blood to drinke? I doe not pry into his Power, but doe admire his Benevolence: I doe not examine his Majestie, but I reverence his good nesse. His presence I beleeue the manner of his presence know not : I am certainly affine ed that it is most neare and inward. Wee are members of his Body. Flesh of his Flesh, and bom of his bones, He dwelleth in vs and wee in him. My foule defe reth to dine by cogitation into cannot finde with what wordes to for forth and declare that good neffe. And therefore is altoget

theramazed at the fight of the

greatnes of the grace of the Lord and the glory of the Bleffed.

MEDITAT. XIX.

Of the Mysterie of the Lords

Te wife, doc not ton farre enquire, To that thus rather shoulds admire.

In the Lords holy Supper there is fet before us a Mysterie to bee trembled at, and to bee adored of us by all meanes: There is the Treasure, and Treasurie of divine grace. Weeknow that there was a Tree of life planted by GOD, whose fruite might have conserved our first Parents, and their posterite by the fertilitie and felicitie thereof. There was also placed in Paradise a Tree of the knowledge of good and evill: but even that

GERHARDS 122 that which was appointed by Go for their falvation and life, and for an exercise of their obedience be came vnto them an occation of death and condemnation, whilele they, poore wretches, obeyed the divels allurements, and their owne defires. Here also is prepard \$ Tree of Life, that sweete wood. whose leaves are for medicine, and whose fruite for meate. The sweet. nesse thereof doeth take away the bitternesse of all evils, yea of death it felfe. Vnto the Ifraelites was given Manna, that they might bee fedde with heavenly foode: Here is that true Manna which came downe from heaven to giuelife. unto the world. This is the heavenly bread, and the Angelicall meate, of which who foevere ateth shall never hunger. The Israelites had the Arke of the Covenant, and the Mercy-scate, wherethey might heare the LORD speake face to. face.

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face: Here is the true Aske of the Covenant, that is, the most facred body of Christ, wherein the Treafores of all science, knowledge, and wisedome are layd vp. Here is the true Mercie-feate in the bloud of Christ, which makes vs to bee beloved in the beloved : neither doth he speake vnto vs onely by his inward consolation, but also dwelleth in vs: neither doeth hee feed vs onely with heavenly Manna, but with himfelfe. Here is the gate of heaven indeed, here is the Angels Ladder: For can heaven be greater then he that is in heaven Can Heaven bee more nearely vnited vnto GOD, then the flesh and Humane Nature which he hath affumed? Heaven indeede is the Throne of GOD, but in the humane Nature assumed by Christ refteth the holy Spirit. GOD is in Heaven; but in Christ dwelleth the fulnesse of the Divinitie. Certainely

GERHARDS

ly this is a great and infallible pledge of our falvation: Nee had no greater thing to give vnto vss For what is greater then himselfe! What is so closely vnited vnto him as his Humane Nature, which is allumed into the fellowship of the most Blessed Trinitie, and made the Treasurie of al heavely goods? What is so nearely conjoyned unto him as Flesh and Blood? And yet with these most heavenly nourishments doth herefresh vs milerable wermes, and make vs partakers of his nature, & shall not he then makes partakers of his grace? who ever hated his owne flesh How can the Lord then despise vs whom he feedeth with his owne flesh and Blood? How can he forger those, to whom he hath given the pledge of his owne Bodie! How can Satan bee able to overcome vs, seeing that wee are fedde with heavealy food, that wee faint not in battell

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battell? We are deare vnto Christ, because he bought vs at so deare a price: Wee are deare vnto Christ because hee feeds vs with such deare and precious things: We are deare vnto Christ because wee are his flesh and members. This is the onely Panacea of all spiritual diseases, this is the Medicine of Immortalitie: For what finne is there for great that the facred Flesh of GOD cannot expiate? What finne is so great that the quickning fleth of Christ cannot heale? What sin so mortall, that is not taken away by the death of the Sonne of God? What hery darrs of the Devill can bee fo mertiferous, that they cannot be quenched in this fountaine of divine grace? What fo great staine of the conscience, that this blood cannot purge? The LORD was present to the Israelites in a Cloud, and in Fire: but here is no Cloud, but the Sunne of Righteoufnes, nes, the present light of our soule Here is not felt the fire of Gods fur rie, but the heate of his loue: neither doth hee depart from vs, but makes his mansion with vs. Our firstParents were brought intoParadife that most sweete and fragrant Garden, the Type of eternall beatitude, that beeing put in minde of Gods bountie they might performe due obed éce vnto their Cr:ator. Behold! Here is more then Paradile in This place. For the Creature is filled with the Flesh of the Creator: The penitent Conscience is cleansed by the Blood of the Sonne of GOD: By the Body of CHRIST are nourished the Members of Christ the Head. The faithfull soule is fed with divine and heavenly dainties. The facred Flesh of GOD which the Ange's adore in the vnitie of Person, which the Arch-Angel r verence, at which the Powers doe tremble, and MEDITATIONS. 137
and which the Vertues admire is
our Spirituall foode. Let the Heavens rejoyce, and let the Earth be
glad, but much more the Faithfull foule, vpon whom such, and
so great benefits are bestowed.

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MEDITAT. XX. Of serious preparation before we come to the Lords Supper.

A Wedding Garment put thou on, or keepe from this Communion,

Here is no common cheare, nor the Feast of some ordinarie King, but heere is the most holie Mysterie of the Bodie and Blood of Christ to be handled of vs Therefore a due preparation is required, least wee finde Death in stead of Life, and receive condemnation in stead of Mercie. How did that most holy Patriarch so famous for the strength of his Faith

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Faith, how did hee feare and tremble when the Sonne of GOD appeared vnto him in the shape of a man, and threatned that hee would destroye Sodom. Heere the Lambe of GOD is not sette before vs to looke vpon, but to bee tafted and eaten. Vzzias comming inconfideratelie vnto the Arke of the Covenant, was by the LORD suddenlie smitten with a Leprofie. What wonder is it then if hee that eates of this Bread, and drinkes of this Wine vnworthilie, eateth and drinketh his own condamnation? For here is the true Arke of the new Covenant, which was prefigured by the olde. Now the Apostle teacheth the true preparation in one word: Let a Manexamine himselfe, and fo lethim eate of this Bread. Now as all divine Examination is to be fquared, according to the Rule of divine Scripture, fo also is this, which MEDITATIONS. 119

which Paul requires. Let vs therefore confider in the first place our own infirmitie. For what is man? Dust and Ashes. Wee were made of the Earth, we live of the Earth, and wee returne to the Earth.

What is man? Stinking Seede, a facke of Dongue, and meate for Wormes. Man was borne to labour, and not to honour. Man is borne of a woman, and therefore with guiltinesse: Hee liveth but a thort time, and therefore in feare: Hee is full of many miseferies, and therefore of weeping: Many indeede, becanse both of bodie and foule. Man knoweth neither his beginning nor his end. Wee have our beeing for a while like a fading flower: But this short life hath long forrowes and labours: Let vs consider in the second place our vnworthinesse: Verilie, everie Creature in respect of the Creator, is a shadow, a dreame, nothing

GERHARDS 7 140 nothing: Therefore man alfo: But Man is vnworthie in a greater and more greivous manner. For he offendeth his Creator by his finne; GOD is lust by Nature and by Essence: Therefore by his Nature and by his Essence Hee is offended and displeased with sinne. What are wee flubble to that confumming fire? How shall our most filthie deeds appeare? How shall our iniquities which thou fettest befor thee, & cur errors which thou placest in the light of thy countehance?God is infinite, & alwayes lik himselfe, of infinite Instice & infinite Anger: And if in all his workes, then certainlie in his Anger, Iustice, and Revenge: GOD is altogether great and wonderfull. Hee that spared not his own Sonne, will hee spare his owne workmanshippe? Hee that spared not the most holie One, will hee fpare the wicked fervant? GOD fo

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18 hateth fin that hee doth punish it even in the best beloved, as it appeares by Lucifer the Prince of the Angels. But let not this Examination respect vs onelie, but the bleffed Bread also, which is the communication of the Lords Bodie: Then shall the true Fountaine of Grace, and theinexhau. Stible Spring of Mercie appeare : GOD cannot altogether neglect vs. feeing that hee maketh vs pertakers of his own Flesh? For who ever hated his owne Therefore this holie Banquet shall transforme our Soules: This most divine Banquet shall make vs divine men ,vntill at length we be made partakers of future happines, being made capable of God whollie and onelie, and whollie like vnto GOD: What wee have heere by Faith, and in a mysterie, there we shall have in deede, and openlie: Yea, our bodies have attained to this

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this dignitie, that in them week hall fee GOD Face to Face: I fay our bodies, which are now the Temples of the holie Ghoft, and are lanctified and quickned by theBodie and blood of CHRIST dwelling in vs: This most holie Medicine cures all the wounds of finne: This quickning flesh overcommeth all mortallfinne: This is the most holie Seale of divine, promises, which wee may thew before GODS Iudgement. Having this pledge which wee may glorie, and bee secure of eternall, life. If CHRISTS Bodie and Blood bee exhibited vnto vs, affuredlie all other benefites by that most holy Body and most blessed. Blood are prepared for vs: How can hee that hath given vs the greater things deny vs the lefter He that hath given his Sonne to ys, how thill hee not give all other things with him! Let the Spoule

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therefore bee glad and rejoyce, for thetime is at hand, when thee shall bee called to the Marriage of the Lambe : Let her put on precious apparrell, let her put on her wedding garments, that fice bee not found naked. This garment is the Bridgroomes Righteonfnes, which wee put fon in Baptisme: But our Righteoufnesse is fo farre from beeing a wedding Garment, that it is as a menstrous woman. Let vs be afraid therfore to bring the most filthie and stinking raps, of our workes to this Nupriall solemnitie. Let the LORD cover vs that we be not foud naked.

MEDITAT. XXI.

Of Christs Afcension.

CHRIST is afcended up an high, And we must up like Eagles stee.

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Editate vpon thy Bri groomes Ascension, faithfull Soule! For Ch withdrew his visible presence fr nh the Faithfull, to exercise the faith: And bleffed are they t fee not, and yet beleeue. Whene our treasure is, there let our had bee also: Christ our treasure in Heaven, let our heart therefe bee set vpon these things that a heavenly, and meditate vpont things that be aboue. The Spot desires with most earnest sign the returne of her Beloved: Sol the faithfull Soule desire the co ming of that day, when hee the bee admitted ro the marriage the Lambe: Let her put her con fidence in the pledge of the ho Spirit, which the LORD left vn her at his departure: Let her p her confidence in the bodie at blood of the 1 ORD, which the receaveth in the Mysterie of the Supp

MEDITATIONS. apper: And let her beleeue that Char bodies which are filled with eff his incorruptible foode, shall at ingth be raifed vp againe: That hich wee now believe, wee shall When see: Our hope shall then bee ha call fruition: The LORD is prere in entvnto vs heere, while wee are refenthe way, in another shape; but at a the Mansion of our Heavenly on Countrey, wee shall behold him. figh ar Saviours will, to ascend up Sol rom the mount of Oliues: The vn quillitie for terrifyed and amazed on confciences: Not without cause did he ascend vp from the mount of Oliues; for the court of Heaven did exceedingly joy to recease him. The mount doth call and invite

invite vs to Heavenly things: fein therefore wee can not follow his with our bodily feete, let vs for low him with the feete of our he ly defires. Mofes also in like mai ner ascended vp vato the LORI into the Mount: The holy Patri arches worshipped in the Moune Abraham made choise of the Mount, & Lot of the Plaine:Le the faithful soule leave the Plaine of this world; and by holy devotion goe vp to the heavenly Mount So thall mee feele GOD speaking vnto her inwardly, and that mol fweetly: So in her prayers may the worthip in Spirit: So shall the beat able with Abraham to escape the everlasting fire prepared for the Plaine of this world. Bethank fignifyeth a village of Humilitie and affliction, by which wee mut paffe to the Kingdome of Heaven, even as CHRIST himselfe passe from the place of affliction to the joya fein w hi s fol er he man OR Paul oune f the e:Le laine levoounc king mof y the e bee e the r the anie ilitie mul ven.

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MEDITATIONS 147 joyes of Heaven. Till this tyme Heaven was shut, and Paradise which is aboue, was kept by a flaming fword: But now CHRIST being Conquerour, doth fet open Heaven vnto vs, to hew vs the way into our Heavenly Countrie, from which wee had fallen away. The disciples stood lifting up their eyes, & looking vp towards Heaven: So let the true Disciples of CHRIST lift vp the eyes of their heart to behold heavenly things. LORD IESVS what a glorious clause followed thy Passion! How happie and fuddaine a change is this! How did I fee thee fuffering on Mount Calvarie, and how doe I behold thee now in the Mount of Olives? There thou wast alone, heere thou art accompanied with many thousands of Angels: Their thou didst ascend up to the Crosse heere thou didst ascend vp into Heaven in a Cloude: There shouwast

wast crucified betweene theeues heere Thou doeft rejoyce among the companie of Angels: Ther Thou wast nailed to the Crosse a a condemned man, Heere Thor art at libertie, and doeft deliver those that were condemned There dying and fuffering, heere reioycing and triumphing. Christ is our Head, wee are his Members: Reioyce therefore, and bee glad thou faithfull Soule for the afcenfion of thy Head: The glorie of the Head is the glorie also of the Members. Where our flesh doeth reigne, there let vs beleeue that wee shall also reigne: Where our blood doeth rule, let vs hope that wee shall also obtaine glorie: Though our finnes doe hinder vs, yet the Communion of Nature doeth not repell vs : Where the Head is, there shal the other members bee also: Our Head is entred into Heaven, therefore the members

MEDITATIONS.

ers have just cause to hope for nterance, not onlie fo, but that her hey have possession there already. CHRIST descended from Heaven to redeeme vs, and againe hee ascended vp into Heaven to glorifie vs. Vnto vs was he borne, for vs did hee fuffer, for vs therefore did hee ascend. Our Charity is confirmed by Christes Passion, our Faith by Christs Resurrection, our Hope by Christes Ascention. We must follow Christ our Bridegroome, not onelie with our ardent desires, but also with our good workes. Into that Citie, which is aboue, nothing shall enter that is defiled: In token of this that the Angls that came fom the heavenlie Ierusalem appeared in white Robes, by which Puritie and Innocencie is figured. With the Doctour of Humilitie, ascended no pride, with the Authour of Goodnesse there ascended no

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GERHARDS 150 ded no Malice, with the Laver Peace there ascended no Discort and with the Sonne of the Vin gine there ascended no Lust. After the Parent of Vertues there ascended no vices : After the luft there ascend no finnes, and after the Physitian there can ascend no Infirmities. Hee that defires to fee GOD hereafter face to face. Let him here so live as in his fight He that hopes for celestiall things let him contemne terrestriall. Draw our hearts vnto Thee, good lefus.

MEDITAT. XXII.

An Homilie, of the Holy Ghoft.

60 D feelesh by his Holy Spirit As many as finall life subcrit.

MEDITATIONS. IST Vr Lord ascending vp into the Heavens, and entring into his glory, fent the holie Ghost vnto the Disciples vpon the day of Pentisoft: As in the old Testament GOD when he proclamed the Law in Mount Sinai, came down vnso Mofes: So when the Gospell was by the Apostles to bee propagated throughout all the world, the Holy Ghoft came downe vpon them. There was Thundring and Lightning, and the loud foud of the Trumpet, because the Law doeth thunder againe our disobedience, and maks vs subject to Gods indignation: But heere is the found of a gentle winde, for the preaching of the Ofpel, doeth lift vp the Soules that are cast downe: There was the feare and trembling of all the people because the Law worke h wrath: But heere the whole multitude doeth flocke together to heare

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heare the wonderfull thinges of GOD; for by the Gospel we have accesse vnto GOD: There the LORD descended in Fire, Butit was in the fire of his Wrath and furie, Therefore was the Mountaine mooued, and did smoake: But here the ho'y Ghost descendeth in the fire of Loue, fo that all. the house is not shaken by the wrath of God, but is rather replenished with the glory of the Holy Ghost. What wonder is it if the holy Ghost bee sent from the Court of heaven to sanctifie vs, feeing that the Sonne was fent to redeeme vs. The Passion of Christ had not profited ys, vnlesse by the Gospell it had beene preached vnto vs; for what vie is the of a treasure that is hid? Therefore our most mercifull Father did not only prepare a great benefite by the Passion of his sonne, but also would have it offered to all the world

MEDITATIONS. world by fending the Holy Ghoft. The faithfull mother giveth vnto her tender infant both her dugges GOD who is faithfull doeth fend vnto vs both the Sonne and the Holy Ghost. But the Holy Ghost came vpou the Apostles, when they were affembled together at Prayer with one minde. For hee is the spirit of Prayer. Hee is obtained by Prayer, and Hee mooveth vs to pray: Wherefore ? Because he is that bond by which our hearts are vnited with GOD. as hee doth vnite the Father with the Sonne, and the Sonne with the Father: For Hee is the mutuall substantiall love of the Father and the Sonne. This our fairituall conjunction with GOD is wrought by Faith, but Faith is the gift of the Spirit: It is obtained by prayer; but true prayer is made in the Spirit. In the Temple of Salomon, when incente was offered

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GERHARDS: 154 offered vnto GOD, the Temp was filed with the glory of the Lord : So if thou offerest va GOD, the sweete odoures of Pro yers, the Holy Ghoft hall fill Temple of thy heart with glory, Let vs here admire the Mercie and Grace of GOD: The Father promifeth to heare our prayers, The Sonne interceedeth for vs, and the Holy Ghost prayerh for vs. The Angels carry our Prayers vato GOD, and the Court of Heaven is open to receive our prayers. GOD of his mercy doth give vnto vs the Effect of prayer, because Hee giveth vnto vs the spirit of Grace and Prayer: Hee giveth unto vs also the Effect of Prayer, because hee doeth alwayes heare our Prayers, if not according to our will, yet according to that which is most profitable for ve. The Holy Ghoft came when they were all meet together withthe fame

MEDITATIONS. same minde in the same place For hee is the spirit of love and concord that joyneth vs vnto Christ by Faith, vnto GOD by Loue, and vnto our Neighbour by Cherity. The Divell is the Author of Discord and Separation: By our fins hee seperates vs from GOD: By Hatred, Contention. and Brawling, hee separates men one from another: But the Holy Ghost as in Christ hee hath conjoyned the Divine and Humane Nature, by his wonderfull overhaddowing . fo doeth hee by his gifts powred vpon vs, conjoyne men with GOD, and GOD with men. As long as the Holy Gholk remaineth in man by his grace and gifts, fo long doth man remainevnited to GOD. As foone as man by finne falleth from faith and love, and thaketh off the Holie Ghoft, hee is seperated from GOD, and is deprived of that

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most blessed vnion. Hee that hatha the Holy Ghost hateth not his Brother, Why? Because by the Spirit he is made partaker of the Mysticall Body of Christ, whose membersall the godly are: And, who ever hated his owne members: Yeamore, Heethat is governed by the Spirite of the LORD levetheven His Enemies. Why? Because hee that cleaveth, vnto the LORD, becomes one: Spirit with him: And God caufeth: his funne to rife vpon the good & bad, and hateth nothing which hee hath made: Hee that hath the Spirit of GOD is ready to bee fervant unto all, He to his power doeth good vnto all, Hee is ready, for all to make vie of, because GOD is the Fountaine of all Mer-, cy & Grace to all. Now the Spirit of GOD effects in man fuch motions as Hee himselfe is: As the foule gines vato the body life, lenle

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sense, and motion: so the Spirit makes man spirituall, se sons his mind with divine faltnesse; and directs all his members to the performance of all duties towards GOD, and towards his Neighbour From Heaven came that found that was the figne of the comming of the Holy Ghost: because the Holy Ghost is of an heavenly nature with the Father and the Sonne; from whom, that is, the Father and the Sonne Hee proceedeth from all eternities Moreover Hee makethmen to thinke vpon heavenly things, and to feeke those things which are abous: He which cleaveth to earthly things, and is by his love vnited vnto theworld, is not yet made partaker of the heavenly Spirit; Hee came in the Type of Breath, because hee affordeth vnto the affi-&ed quickning confolation; and because wee line according to the flesh

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fielh by the reciprocall breathing out and fucking in of the aerial Spirit. Hee came under the Type of spirit and breath: For he giveth ento vs, To live according to our better part. The winde bloweth where it lifteth, and thou hearest the found thereof, but thouknow. est not whence it comes, or which ther it goes: So is every one that is begotten of the spirit. And it was meete that hee should come in the Type of Breath, because he proceedeth from the Father and the Sonne by one breathing from eternitie. It was a powerful breath, because the grace of the Holy Ghost comes with power. The Holy Ghoft move the godly, in whom hee dwelleth; to all that is good, and so moveth them that they regard neither the threats of Tyrants, nor the treacheries of \$4 tan, nor the hatred of the world Mee conferreth vpon the Apostla

MEDITATIONS. the gift of Tongues, because their found was to goe into all lands: And so the confusion of Tongues (which was the punishment of Pride and Rashnesse in the building of the Tower of Babell) was taken away, And the dispersed nations, by the gift of the Holy Ghost through diverse Tongues were gathered together into the vnitie of Faith. It was meete thatHee should come in the figure of Tongues, because the holy men of GOD did speak as they were inspired by him, because he spake by the Apostles, and because hee putteth the words of GOD into the mouthes of the Ministers of the Church. For these so great gifts bleffed and praised bee the Holy Ghost together with the Father & the Son for ever & ever!

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MEDITAT. XXIII.

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Of the Churches Dignitie.

Great is the Churchs dignitie.

VVbich chosen is Christs Spouseto bee.

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Onsider thou devout Soule. what a great benefit GOD hath bestowed vpon thee, in calling thee to the Communion of the Church. One is my beloved! faith the Bridegroome in the Canticles. One indeed, because there is but one true and Orthodoxe Church the beloved Spouse of Christ. Without the Body of Christ there is not the Spirit of Christ, and hee that hath nor the Spirit of Christ is not his; and hee that is not Christs, cannot be made partaker of life everlasting. All that were without the Arke of Noah did perish in the Flood: And they that are without the spirituall Arke of the Church, must needes bee overwhelmed in everlafting destruction. Hee shall ne. ver have GOD to be his Father in heaven.

MEDITATIONS. 1621 Heaven, that hath not the Church for his Mother vpon Earth. Confe der, thou devour Soule, that every day many thousands of foules descend into Hell for this cause; because they are without the bo-Tome of the Church. Nature hath not separated thee from them but onely the Grace of GOD that sheweth mercie. When Egypt was involved in palpable darkenesse. the Israelites onely had light: 10 in the Church onely is the light of divine knowledge. They that are without the Church, doe passe from the Darkenesse of Ignorance in this present life, to the Darke neste of Eternall Damhation in the life to come. He that is not a part of the Militant Church, shall never bee a part of the Church Triumphant For these things following have a neare conjunction to? gether, that is to fay, G O D, the Word, Faith, Chrift, the Church; and

Daffin's offfe eel.

and Life everlafting. The holy Church of GOD is a Mother, a Virgin, and a Spoule: Shee is a Mother, because the lrings forth spirituall Sons to God every day. She is a Virgin, because she doth keepe her selfe chaste from the embracments of the Divel, and the world Shee is a spouse, because Chris hath betrothed her vnto himselfe by an everlafting covenant, and hath given vnto her the pledge of the Spirit. The Church is that Ship that carries Christ and his Disciples, and brings them at length to the haven of everlasting felicitie: The Church failes through the Sea of this World with a prosperous course, having the sterne of Faith, GOD for her Pilate, and the Angells for her rowers, and carrying the companyes of all the Saints: In the midst thereof there is erected the faving Tree of the Croffe, vpTo be call to

on which doe hang the sayles of Evangelicall Faith, by which shee is carried to the securitie of Eternall rest, by the breathing of the Holy Ghost. The Church is that Vineyard that God hath planted in the field of this World which hee hath watered with his blood, about which he hath fet an hedge of Angelicall guard, in which hee hath made the Winepresse of his Passion, and gathered out the stones and impediments thereof, The Church is that Woman clothed with the Sunne. because shee is arrayed with the Righteoulnesse of Christ: the treadeth \$ Moone vnderher feete, because shee despisethearthly things that are subject to sundry changes, Consider, thou devout soule, the exceeding greate dignitie of the Church, and render due thankes vnto GOD. Greate are the benefits which are in the Church of GOD

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GOD, but all doe not meete with them. It is a Garden enclosed and a fountaine sealed vp : No man fees the beauty of this enclosed garden, but he that is in it Neither doth any one know the benefits that are in the Church but hee that is himselfe in it. This Spoule of Christ is blacke with out but Beautifull within. For all the glory of the Kings Daughter is within. This Ship is toffed with many tempests of persecurions: This Vineyard being bound doth rife vp, and being cut down groweth vp. For this Woman the Infernall dragon lyeth in wait after diverse manners. The Church is a faire Lillie, but yet among thornes: The Church is a most beautifull Garden; but when the North windeof tribulations doth blowe ypon it, the spices thereof fall. The Church is Gods Daughter, but the is exceedingly hated

MEDITATIONS. 165 of the world : Shee lookes for an Heavenlie inheritance, and therefore shee is compelled to bee 2 Pilgrime in this World. In this Pilgrimage shee is oppressed in her pressure, shee is silent in herfilenceshee is strong, in her frength thee overcommeth. The Church is a spirituall Mother, but thee is compelled to ftand vnder the Crosse with Marrie the Mother of Christ. The Church is the Palme Tree, because vnder the weight of tribulations and tentations shee growes most, Consider, thou deuc ut Soule, the Dignitie of the Church, and beware thou commit nothing to her difhonour. The Church is thy Mother, Take heede therefore thet thou contemne not her voyce: the is thy Mother, therefore thou must alwayes hange vpon her breafts. The Breafts of the Church are the Word and the facraments.

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craments. The Church is a Vice gin : If therefore thou att her true son, abstaine from the worlds embracements. Thou art a member of the Virgin the Church, fee therefore that thou profitute not the Virgins members, and fo commit fornication with the divell, by finne. The Church is the Spouse of Christ, and so is every devout Soule : Let her beware therefore that if ee cleave not viito Satan : Thou art the Spoule of Christ, see thou loofe not the earnest of the holy spirit which hee hath given thee. Thou art the Spoule of Christ: Pray continually that the Bridegroome would make haft and leade. Thee in vnto the celestiall marriage. But the Bridegroome will come in the night of fecurity, watch therefore least when hee commeth hee finde The fleeping and fo that Thee out of the gate of eternall Salvation. Let

MEDITATIONS.

Let the oyle of thy Faith shinne, least at the comming of the Bridgroome thou beeft conftrained to defire it in vaine. Thou art carried in the ship see therefore that thou doest not throwe thy selfe headlong into the Sea of the world before thou comment to the heaven: Thou art carried in the ship, pray that thou beeft not swallowed vp by tempelts of Afflictions, and waves of Tentations. Thou art called into the Lords vineyard, fee that thou labourest stoutly. Thinke vpon the penny, and not vpon the dayes labour : Thou are the Lords vineyard, cast away all unprofitable branches, that is, the enfruitefull workes of the flesh, and thinke the whole time of thy life to bee the time of Pruning. Thouart a Vine branch in Christ, the true Vine, fee that thou remaine in him, and bring foorth much fruite; because the heaven

ly husband-man will take away very branch y bringeth not foort fruit, & purge y which bringeth foorth fruite, that it may bring foorth more fruite : Thou has put on Christ by Faith, and are clothed with this Sunne of Right teousnesse, see then that thou treads the Moone, That is all earthly thinges under thy feete! and efteeme all other thinges little worth in respect of eternall goods. O good lefus, thou that hast brought vs into the Militant Church, bring vs at length alfomio the Church Triumphant!

MEDITAT. XXIV. Of Predestination.

In CRIST wee are 13 GOD elect,
Without Christ GOD does none accept.

Devour Soule, as often as
thou wilt meditate vpon the
Predestination, behold Christ
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hanging vpon the Croffe, dying for the finnes of the wholew rld; and riffing againe for our luftification. Beginne from Christ lying in the Maunger, and fo thy disputation of Predestination shall proceed orderly: GOD elected vs before the foundations of the world were laid, but yet hee elected vs in Christ : If therefore thou art in Christ by Faith, doe not doubt but that Election belongeth vnto thee: If with a firme confidence of Heart thou adherest vnto Christ. doe not doubt but that thou art in the number of the elect: But if thou goest further beyond the limits of the word, and wilt fearens into the profunditie of Predeftination, it is greatly to bee feared. that thou wilt fall into the profunditie of desperation. Without Christ GOD is a consuming fire take heede therefore of comming too neare this fire least thou beeft confumed, Without Ches

n,

GERHARDS 170 faction, GOD by the voyce his Law accuseth all, and conder neth all; Take heede therefor that thou drawest not the myster of Predestination out of the Law Search not into the reasons GODS counfels, least thy cogicat ons doe much feduce Thee. GOL dwelleth in Light that no man cap attaine vnto; presume not there fore to come vnto it rashly: Bu GOD hath revealed vnto vs the light of his Gospell, and in this thou mayest safely inquire into the dostrine of this secret, and in this light thou shalt see true light Leaue the profunditie of this eter nall decree made from eternitie; & convert thy felfe to the cleare, nesse of the manifestation which was made in time: Iustification made in time is the glasse of Election made without time .. Out of the Law take notice of the wrath of G O D for finne, and Repents MEDITATIONS.

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Out of the Gospel take notice of the mercie of GOD through Christ his merit, and apply that vnto thy felfe by Faith: Take notice of the Nature of Faith, and shew it by thy godly conversation: Take notice of Gods fatherly castigation in crosses, and endure through Patience: And then at length beginne to handle the do-Arine of Predestination: This Method the Apostle teacheth: This Method let him, that is the Apostle Disciple follow: There are three thinges alwayes to be observed in this Mysterie: The Mercy of GOD loving vs, the Merit of Christ suffering forvs, and the Grace of the HolyGhost by theGospelsandifying vs. Gods Mercy is univerfall, because he loved the wholeworld. The Earth is full of the Lords Mercy: Yea his Mercy is greater then Heaven and Earth: For it is as great as GOD is: For GOD is Loue

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th its · Love: Hee hath waneffed by h word that hee will not the dear of a sinner: And if this bee to little, hee hath confirmed it with an oath: If thou canst not beleeve him for his promise, beleeve him for his oath. Hee is called the Father of Mercyes, because it is his propertie, to spare and to have Mercy: The cause and originall of shewing Mercy, hee hath from himselfe; of condemning and punithing from another infomuch § it may appeare that Mercy & punithment proceede from his heart after a farre different manner. The Merit of Christ also is vniverfall, because he dye! for the sinnes of the whole world: What can then more plainly proue his mercy, then that hee loved vs, when as yet wee'were not: for it was his Love that hee created vs: Moreover hee loved vs when wee were turned away from him; For it washis Love that hee fent his Sonne

to bee our Redemer.

To the finner adjudged to eternall torments, and not having wherewithall to redeeme himselfe the Father saith, Take mine onelie begotten Sonne, and give him for thee: The Sonne himselfe faith, Take away mee, and redeeme thy felfe: Christ was a flower of the Field, not a flower of the Garden, because the odour of his Grace is not thut vp to some few, but laid open to all. Doubt not of the vniversalitie of Christes merite: Christ faffering prayed for them that crucified him, and powred foorth his Blood for them, by who, it was powred foorth. The promifes of the Gospel are vniversall, because CHRIST saigh vnto all: Come vnto meall ye that labour. That which was performed for al, is also offered to all: As farre as thou travailest amongst those goods by the foote of trut and confidence, so much also shale

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GERHARD S thou obtains. GOD denies hie grace vnto no man, but vnto him that thinkes himselfe vnworthig it. Consider therefore, thou faithfull Soule, these three proppes of Predestination, and rest vpon them with the firme confidence of thy Heart: Consider the benefites of Gods mercie that are past, and thou wilt not doubt of finall perseverance. When as yet thou wast not, GOD created thee: When by the fall of Adam theu wast condemned, Hee redeemed thee: When thou linedst in the world out of the Church, He called thee: When thou wast ignorant: Hee instructed thee: When thou wentst astray, Hee reduced thee: When thou finnedst, Hee corrected thee, When thou floods , Hee vpheld thee: When thou wast fallen, Hee lifted thee vp:when thou wentell; Hee lead thee: When thou commest vato him, Hee received thee.

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His long suffering appeared in that Hee expected thee, and his mercie in that hee pardoned thee: Gods mercie prevented thee:hope firmelie, y it will also follow thee: Gods mercie prevented thee that y mightest be healed, and it shall also follow thee, that thou mayst be glorified:It prevented thee that thou mightest live godlie: It shall also follow thee, that thou mayst liue with him for ever. How came it to passe that in thy fall thou wast not ground to pieces? Who put his hand under thee Was it not the LORD? Bee Confident therefore heereafter in Gods mercie and Hope affuredly for the end of perfect Faith, is, eternall Salvation. In whose hands doeth thy Salvation confife more safe and certaine, then in those which made both Heaven and Earth, those hands that are never shortened, those hands that 200

GERHARDS. 176 doe abound with the bowels by mercie, and those handes the haue holes in them by which me cie may flow foorth? But com der thou faithfull Scule, that we were Elected of GOD, that we might bee holie and blameleffet Whofoever therefore studie not t liue an holie life, to them belong not the benefite of Election: We were elected in Christ. In Chris wee are by Faith: Faith shewes it Telfe by Loue, therefore where there is not Loue, neither is there Faith, where there is not Faith, neither is thereChrist, where there is not Christ, neither is there Ele ction: The foundation of GOD Standeth fure having this seale The LORD knoweth who are his: But let him depart from vo righteousnesse, whosever called vpon the Name of the LORD The theepe of Christ thall no mai take out of his hand, but yet le

MEDITATIONS e sheepe of CHRIST heare his wels byce: Wee are Gods house, but es theeretaine our confidence and the ch me lorie of hope firme, even vnto t comie end : OLORD, Thou that at we aft given vs To will, givevs also at we'o perfect!

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MEDITAT. XXV.

Of the saving efficacie of Prayer.

there Our Prayers doe pierce the starry skie, aith Ind fetch downe blejsings on from hie.

there IT is an exceeding great benefit Ele Jof GOD towards vs, in that he OD requires vs to conferre with him ale familiarlie by pious prayer : Hee are bestoweth upon vs the gift of pravn-yer, and the fruit of Prayer: Great leth is the force of Prayer, which is D: powred foorth on Earth, but hath man its operation in Heaven: The pra-

GERHARDS yer of the Inst is the Key of He ven: Prayer ascendeth, and D liverance descendeth from God Prayer is a faving Buckler, b which wee repell all our A versaries dartes: When Mose Aretched foorth his hands, Ifra prevailed against the Amalekits If thou stretched foorth thin hands towards Heaven, Sathan shall not prevaile against thee. A § Enemie is kept off by the wall to the Anger of GOD is repel led by the Prayers of the Saintes Our saviour himselfe prayed, no that hee had anie neede, but to commend vnto vs the dignitic thereof. Prayer is the Tribute of our subjection, because GOD hath commanded that wee should eyerse day offer unto him our prayers as a spirituall Tribute : It is the Ladder of our : Ascension voto

the Ladder of our :Ascension vnto GOD: For Prayer is nothing else but the soules travailing vnto GOD MEDITATIONS.

GOD: It is the Buckler of our defence: For the Soule of him that continueth in prayer is fecure and fafe from the affants of the Divels: It is our faithfull Nuncio vnto G O D For it goes vp vnto his Throne, and follicites him to aide vs : This Nuncio never returnes in vaine, for GOD alwayes heares our Prayers, if not according to our will, yet to our profite and Salvation: Wee may affuredlie hope for one of these two: either hee will give vs that wee aske or elfethat which hee knoweth to bee more profitable for vs. God gaue this own Sonne that most excellent gift, beeing not entreated What will hee doe then if hee be entreated? Wee cannot doubt of the Fathers hearing, or the Sonnes interceding: Vpon all occasions thou mayest with Moses by Prayer enter into the Tabernacle, and consult with GOD the LORD,

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GERHARDS 180 and thou shalt speedily heare h divine answer: Christ was trai figured when hee Prayed: So the time of Prayer there are m ny changes wrought in the foul ForPrayer is the light of the foul and oftentimes leavesHim in jo whom she found in despaire. Wi what face canst thou behold t funne, vnlesse thou doest first wa shippe him, who sends that mo pleafat light for thee to look vpo How canst thou at thy Table fa to thy meat, vnleffe thou dost fir worship him, who in his bount bestowes it vpon thee? with wh hope darest y to commit thy sel vnto the darknesse of the night vnlesse thou doest first fore arn thy felfe by Prayer? What fro canst thou expect of thy labour vnlesse thou doest first worship him, without whose blessing labour is unprofitable? If the fore thou wantest spirituall temp care h MEDITATIONS s tran emporall bleffings, Aske and rele So eine. If thou defire Christ, Seeke are maim by Prayer, & thou shalt finde: e soul f thou desirest that the Gate of e soul livine Grace, and eternall Salvain jo ion should bee Opened vnto thee, e. Wi knocke and it shall be opened vnold tho thee: If in the Desert of this ft wa World the thirst of temptations, at mo Epenurie of spiritual goods afflict k vpc thee, come vnto the spirituall ble fa Rocke, which is CHRIST, come oft fir with divotion, and strike it with ount the Rod of Prayer, thou shalt feele h whathe streames of divine Grace coole y self the thirst of thy penurie: Wouldst night thou offer an acceptable l'acrifice e arm vnto G O D? Offer thý Prayers, t fru so shall GOD smell asweete oours dour, and his wrath shall cease: shipp Would ft theu every day converse ing with GOD? Loue Prayer, which there is y spi rituall conference between all dGOD and the devout Soule. empo Wouldest thou taste how sweete S 2

the LORD is? Invite the Lor to the House of thine heart b Prayer.Prayer pleaseth GOD, if be made in due a maner: Whofoe ver therfore, defireth to be heard let him pray with Wisdome, with Fervencie, with Humilitie, with Faith, with Perseverance; and with Confidence: Let him pray with Wisdome, that is, for such things as tend to the glory of GOD, and the Salvation of his Neighbour, GOD is omnipotent, therefore doe not thou in thy Prayers tye him to meanes. GOD is most wife therefore doe not thou in thy Prayers prescribe him an order. Let not thy Prayers breake foorth rashly, but let them follow the conduct of Faith: Now Faith hath respect vnto the Word: Therefore fuch things as GOD hath promifed in his word absolutely, pray for absolutely: And such things as hee hath promised with a condition

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dition, as temporall things, pray for with a condition: And fuch things as he hath in no wife promised, in no wise prayed for. GOD often giveth in his wrath. that which in his mercy hee doth deny. Therefore follow CHRIST who refigned his will wholly voto GOD. Pray with Fervencie: For how canst thou desire that GOD hould heare thee, when thou hearest northy selfer Wouldest thou haue GOD mindfull of thee, when thou art not mindfull of thy felfe? When thou wilt pray, goe into thy Closet, and shutt thy doore. Thy heart is the closet, thoumust enter into it: If thou will pray as y oughtest, thou must shurt the doore, that the cogitations of worldly bufineffe may not trouble thee. Thy words come not vnto GODS eares without the affection of the heart: The minde must be fo inflamed with the heate of co-

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gitation, that it may far furpall what the tongue expresseth, and this is to worthip in Spirit and if Trueth, as the LORD requireth CHRIST prayed in the Mount, and lifted vp his eyes vnto Heaven: So wee must turne away our myndes from all the creatures, and turne them vnto GOD. Thou doest injurie vnto GOD, if thou prayest vnto him to attend vnto thee; when thou doest not attend vnto thy felfe. Wee may pray vnceffantly, if wee pray in the Spirit, that is, if our minde alwayes by holy defires watch vnto GOD. There is not alwayes neede of clamour, because GOD heareth even the fighes of our hearts, feeing that he dwelleth in the hearts of the godly. There is not alwayes neede of words, because he is present even with the thoughts: Oftentimes one figh mooved by the holy Ghost, and offered vnto

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GOD in the Spirit, is more acceptable to GOD, than long repetitions of Prayers, where the Tongue prayeth, and the Heart is plainely dumbe. Let him pray with humilitie, and place no confidence in his owne merite, but on the grace of GOD only: If our Prayers rely vpon our own worth they are condemned: yea, though the Heart for very devotion did fweate blood: No man pleafeth GOD but in CHRIST, Therefore no man prayeth aright butthrogh CHRIST and in CHRIST. The facrifices did not please God which were not offered on the onely Altar of the Tabernacle: So prayer pleaseth not GOD, vnlesse it bee offered vpon the onely Altar, which is CHRIST. GOD promifed to heare the Ifraclites prayers, if they prayed with their faces turned towards terufalem: So wee in our prayers must convert our

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our felues vnto Christ, who is the Temple of the Divinitie: CHRIST at his Passion beeing about to pray, cast himselfe to the ground. Behold how that most holy soul humbled it selfe before the divine Majestie. Let him Pray with Faith, let him offer himselfe to want all loy, and to fuffer all Punishment: The sooner one prayeth, the more profitably: The oftner, the better, The more fervently, the more acceptiblie with GOD: Let him Pray with Perseverance. For if GOD delay his benefits he commends them, and doeth not deny them; § longer things are defired, the sweeter they are being obtained. Let him pray with Cofidence, that is, aske with Faith without doubting. O most mercifullGOD, who hast commanded vs to Pray, giue vs grace to Pray aright!

MEDITAT. XXVI.

Of the Holy Angels appointed by GOD to bee our keepers

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The Angels of the LORD protect.

Onfider thou devout foule, how great the goodnesse of Ithe Lord is, who hath made his Angels thy keepers. Our heavenly Father fends his own fonne to redeemevs: The fon of GOD is madefieth to fauevs. The holy Ghostis sent to sanctifie vs: The Angels are fent to protect vs. So then all the Court of heaven doth as it were ferue vs, and convey their benefits vnto vs. I doe not wonder now that all the Inferiour Creatures were made for man feing that the Angels themselues; creatures

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creatures farre more excellent doe not deny their ministerie vi to vs: What wonder is it that the Heaven ministers light 'von to vs by day, that wee may la bour, and darkenesse by night that we may rest, seing that those that dwell in heaven doe minister ento vs? What; wonder is it that the Aire affordeth vs vitall breath and all kinds of Foules to our fervice, feeing that the celestiall Spirits watch over vs for our fafety? What wonder is it that the Water affordeth vs drinke. purgeth away our filth, watereth things that are dryed, and brings foorth fundry kinds of Fishes. when as the Angels themselves are present with vs, and doe refresh vs when wee are weary with the heate of Calamities and Tentations? What wonder that the Earth beareth vs, nourisheth vs with Bread and Wine, and furMEDITATIONS.

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nisheth our Tables with all kinds of fraits, and living creatures, when as hee hath given charge to his Angels to keepe vs, in all our wayes, and to beare vs in their hands, that we dash not our foote against a stone. The Angels were folicitous concerning Christ: For an Angell foretells his Conception. An Angell declares his Nativity : An Angell bids him fly into Egypt : The Angels waite vponhim in the defert: The Angels minister vnto him in the whole ministery of his preaching An Angell is present with him at the Agony of Death : An Angell appeares at his Refurrection : The Angels are present at his Ascention: The Angels shall bee with him, when hee returnes to Indgement. So then as the Angels waited vpon Christ in the dayes of his flesh, so also are they folicitous for all them that are inGERHARDS

corporated into Christ by Fair As they ferved the Head, fo d they also serue the Members They reioyce to ferue them o Earth, whom they shall have the Companions in Heaven: They do not deny their ministery vnt them , whole most sweete follow thip they hope for heareafter. There appeared to Iacob in the way to his Countrey campes of Angells: So in this life, which the way to our Heavenly Country the Angels are made the Holy ones keepers: The Angels defend Daniel in the mideft of the Lyons: So likewise they defend all the Godly from the treached ries of the infernall Lyon: The Angels preferved Lot from the fire of Sodome: So by holy infpirations and protections against the Dinels tentations they often preserve vs from the fire of Hell: The Angels carry the foule of Lazarus

MEDITATIONS. zarus into Abraham's bosome And fo they translate the foules of all the Elect vnto the pallace of the Heavenly Kingdome. The Angeli leades Peter out of Prifon and to hee doeth often deliver the Godly out of most apparent dan-gers: Great is the Power of our Adversary the Divell: But let the guard of Angels lift vs vp. Doube not but these will bee present to aid thee in all dangers, because the Scripture describeth them with wings vnder the figure of Cherubin and Seraphim, that thou maiest know astiredly, that they will come with incredible celerity to bring aide and fuccour Doe not doubt but these will bed thy protectors in all places, because they are most subtile spirit which no Body can refet; All vifible thinges give way vnto them, and all Bodies alike, though they bee folid and thicke, by them are

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Penetrable and Paffable : Doe no doubt but these spirits know the dangers and afflictions, because they alwaies behold the face of thy Beavenly Father, and are all waies ready prest for his service; Knew alfo, thou denout foule that their Angels are Holy: There fore fludy for Holineffe if thou wouldest enjoy their fellowship. Likenes of conditions doeth molt beget friendshippe. Accustome, thy felfe therefore to Hely actiens, if thou defireft to have the Angels thy keepers: In every place and Angle stand in awe and reverence of thy Angell and dce nothing in his prefence which then wouldest bee ast amed to doe in the fight of man. Thefe Angels are Chaft, therefore they are driven away by filthy actions. Sironke drives away Bees, and finke drivesaway Doves : So, lamentable and Ricking finne driof Li

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ges away the Angels the keepers of our life: If by fin thou deprivest thy selfe of their tuition, how canst thou besafe from the divels treacheries? If thou beeft destitute of the Angels protection, how canst thou bee safe from the invasion of many dangers: If thy foule be not fenced by the wall of Angels defence, the divell will eafily overcome it by his deceitfull perswasion. The Holy Angels are lent by GOD as his mellengers to vs : Therefore thou must be reconciled vnto GOD by Faith if thou wilt have an Angell to bee thy keeper: Where the grace of GOD is not, neither is therethe guard of Angels: Let vs behold the Angels as GODS favinghands which are mooved to no worke without his direction. There is joy in Heaven before the Angels over one finner that repenteth, The teares of the Penitent are as T 2 itwere ig4 GERHARDS.

it were the wine of the Angel But an impenitent heart puts & flight the Angelsour keepers. Le vs therefore repent, that wee may cause the Angels to reioyce. The Angels are of an Heavenly, and Sp rituall nature, let is therefore shinke vpon heavenly and Spiris enall thinges , that they may take pleasure to be with vs. The Angels are humble, and hate Pride altogether because they are not ashamed to tende little children: Why then is Earth and Afres proud when Heavenly Spirits fo Humble themselves? At Death especially the divels subtility is to be feared, because it is written that the serpent lieth in waite for the heele: The heele which is the extreeme part of the body is the last terme of our life. In that last agonie of Death, the Angels guard is most necessary that they may deliver vs from the fiery darts

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darts of the divell, and carry our foule when it is gone, out of the prison of our Body, into the heavenly Paradife. When Zacharie was in the Temple busic about his Holy function the Angell of the Lord came vnto him: So likwise if thou delightest in the exercise of the word and prayer, theu mailt reioyce to haue the Angels thy Protect jures. O most mercifull God, Thou that leadst us through the defert of this world by the conduct of the holy Angels, grant that wee may at length bee carried by them into the Kingdome of Heaven!

MEDITAT. XXVII.

Of the Divels Treacheries,

The divels treacheries who knowes?. A thousand waies bee seekes our woes.

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Onlider thou devoute foule, in what danger thou art. bescause the divell thine Adverfarie is alwayes lying in waite for thee. Hee is an Enemie, for boldnesse most ready, for strength most powerfull, for fubtility most cunning, for engines well ford. in fight indefatigable, into all shapes changable : Hee intiseth ws into many finnes, and having intifed vs hee accuseth vs before GODS ludgement seate. Hee accufeth GOD to men, and men to GOD, and men one to another. Hee exactly confiders every ones naturall inclination, and then he layes for them the snares of tentations. As in the beseiging of Cities, the befeigers come not against the strong and fortisied places, but wher they finde the walls weake, the ditches plaine, and the turruts without guard : So the divell, when he affaults the

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soule of man, first fets vpon y port y he finds foftest, and best affected for him the easier to worke vpon: If hee bee once overcome he doth not presently remove, but comes again to tempt with greater force that so hee may by tediousnesse and neglect overcome those whom by violence of tentations hee could not overcome. Against whom will hee not vie his fubtile trikes, when hee was fo bold as to fer vpon the Lord of Maieftie himfellewithhis craft and fubrilitie? What Christian will hee spare when he fought to winnow Christs Apostles themselves like wheate? Hee deceived Adam in his Nature instructed, whom can hee not deceine in his Nature corrupted? He deceived Iudas in the Schoole of our Saviour, and whom will he not deceive in § world § schoole of Errour? In all states the divels treacheries are much to be feated

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In Prosperitie hee lifts vs vp with Pride: In adversitiehee drives vi to despaire: If he sees a man delighted with Frugalitie, hee intangleth him in the fetters of vnsatiable Coverousnesse: If her fees a man of Heroicall spirit, he fets him on fire with fluming Anger: If hee fees a man fomewhat merrier then ordinarie, he incites him to burne with Lust: Those whom hee fees to bee Zealous in Religion, heelabours to entangle in vain Superstition: Those whom he sees exalted to dignities, hee prickes them forward with the spurres of Ambition. When her al'ureth a man to fin he amplifies GODS Inflice: First he will leade a man to presumption, and afterwards he labours to bring him to Desperation. Somtimes he affaults outwar lybypersecutios somtime fecucions: Sometimes he fets vy-

on vs openly, and by force, Sometimes hee fets vpon vs fecretly, and by fraude: In eating, hee fets before vs Glutonie, in generating, Luxurie, in exercising, Slugishnesse, in conversing, Envie, in gouerning, Coverousnesse, in correcting, Anger, in dignity, Pride: In the Heart hee fets evill Cogitations, In the Mouth, false speakings, in the other members, wicked actions. When wee are awake hee mooves vs to ill Workes, when wee are afleepe hee mooves vs to filthy Dreames So then in every place and in every thing wee muste beware of the divels treacheries. We fleepe but hee watcheth: Wee are fecure, and hee goes about like a roaring Lyon. If thou houldest see a Lyon ready to assault thee how wouldest thou feare and tremble! when thou hearest that the Infernall Lyon lyes in waite for

verities peneres

GERHARDS

for thee, doest thou sleepe foundly on both eares! Confider therford thou faithfull soule, the treached ries of this most potent enemie and feeke the aide of spiritual Armes: Let thy Loynes bee girt with the girdle of Truth, and covered with the breaft-plate of Righteonsenesse. Put on Christs perfect Righteousnesse and thou shalt then be safe from the Divels tentations. Hide thy felfe in the hols of Christs woundes, as often as thou art terrified by the darts of this malignant ferpent. The true Beleever is in Christ: As therefore Satan hath no power over Christ, so hath hee no power over the true Beleever. Let thy feete bee shod with the preparation of the Gospell of Peace. Let our confession of Christ be alwaies heard and found in our mouth, So no tentations of the divels that hurt vs. The words of the enchantor

chantor doe rot fo drive away \$ Corporall fergent, as the voice of constant confession doeth put to flight this spirituall se spent. Take the sheild of Faith to quench the fiery darts of this most wicked Enemie. Faith is that, which remooves Mountaines, vnderstand the Mountaines of Doubts, Perfecutions and Tentations: The Ifraelites whose doore posts were signed with the blood of the Paschall Lambe, were not smirren by the deftroying Angel : So likewife these whose hearts are by Faith sprinkled with the blood of Christ, shall not bee hurt by this destroyer. Faith relyes vpon Gods promises: Now Satan cannot overthrow Gods promises: ThereforeSatan cannot prevaile against Faith. Faith is the Light of the Soule and the Tentations of the malignant spirit do soone appeare through this light, By Faith our finnes

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GERHARDS finnes are throwne into the pre found sea of Gods mercy, and that the fiery darts of the Dive shall bee easily quenched, We must put on likewise the Helme of falvation, that is, Holy Hope Endure tentation, and expecta iffue out of the tentation : Pe God is y moderator of them the contend, and the Crowne of the that overcome. If there bee no Enemie, then no fight, if no fight ne Victory, if no Victory no crow Better is that fight that bring neafer to GOD then that Peace which almateth vs from GOD wee most also take the sword of the spirit, that is, the Word of GOD: Let the consolations in scripture prevaile more with the then the contradictions of the dis vell. With overcame all Salam tental sasby the word: And till

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by the word Christians overcame at the conclude meditations. 203

ode, in Prayer thou hast great

ide against tentations. As often as the little ship of the Soule
is ready to be overwhelmed with
the waves of tentations, awake
thrist by thy Prayers, Wee overtome visible Enemies by striking
but wee overcome cur invisible enemie by powring forth Prayers.
Fight Thou, O CHRIST, both in
the and for vs, that so through
Thee wee also may overcome!

MEDITAT. XXVIII.

Severall Rules of a godty life.

Mee's onely wife who Gat doth know. And doth by life his knowledge from

Very day thou drawest me a rer to thy death, I udge men and Etermitie: Therefore the every day how thou mank the ble to stand in that most here.

GERHARDS and fevere Judgement, and live for ever, Looke diliger ento thy Thoughts, Words, Deedes, because hereafter the muft give an exact count for thy Thoughts words and Deed Fvery Evening thinke that if hall dye that night: Every m ning thinke that thou shalt that day Doe not deferre conversion and good workes to morrow, because to morro is vncertaine, but death is taine, and hanges over thy h enery day. Nothing is more trary to Godlinelle then delay thou contemnent the inward ling of the Holy Spirit, thou in never attaine to true converh Deferre not thy Conversion good workes till thy old age. offer ynto GOD the flower of Youth. It is vncertaine when the young man halllive till bee old: But it is certaine t

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MEDITATIONS defruction is Prepared for the oung man which is Impenitent. No age is fitter for GODS service then Youth which stowtheth in frength both of Body and mindo For no mans fake vndertake an evill caule; for it is not that man one GOD that shall thereafter Judge thee. Doe not there. fore preferre the favour of men before the grace of GOD. In the way of the LORD either wee goe forwards or elle wee goe backwards: Therefore examine thy life every day whether thou coeft forwards or bakward in the hady of Picry. To stand in the way of the LORD is to goe backe: Doe not delight then to frand fill in the course of Godlineste, but hidy alwayes to walk in the way of the LORD. In thy Copperfathe bee Courteous towards all. Greivous to none, Familiar with five. To-GOD line ploutly, to

GERHARDS 206 thy Selfe chaftly, to thy Neighbo justly: Shew Favour to thy Frien ble shew Parience towards thy Enem shew thy Goodwill towards a and thy Bounty to whom thou a able. In thy life dye dayly vne thy felfe and vnto thy vices, for death thou shalt live vnto GOD LetMercy appeare in thy affection Courtesie in thy countenance, He militie in thy attire, Modestie thy neighbourhood, and Patiend in tribulation. Alwayes thinke vo on three thinges past, the Evil committed, the Good omitted: the time pretermitted: Always thinke vpon three, things present the Brevitie of this present life the Difficultie of beeing faved and the paucitie of them that hall bee fave d.

Alwayes thinke vpon three thing to come: Death, then which a thing is m. rehorrible: Iudgment

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MEDITATIONS. then which nothing is more terrible: The Paines of Hell, then which nothing is more intolerable: Let thy Evening Prayers amend the finnes of the day past : Let the last day of the weeke amend the faults of the dayes past, In the Evening thinke how many are plundged that day into Hell, and give thanks vnto God for granting thee time to repent. There are three thinges above thee, which never let flip out of thy memorie Thee Eye that fees all, the Eares that heares all, and the Broke in which all thinges are written God hath communicated himselfe wholy vnto thee, comunicate thou thy felfe wh sly vito thy neighbour. That is the best life that is busied in the service of others: Shew obedience and reverence to thy Superiour give coun fell and aide to thy Equall, defend and instruct thy Inferiour **GERHARDS**

Let thy Body bee subject to Minde, and thy Minde to GO Bewatle thy Evils paft, and efter the not the Goods that are present, a defire with all thy heart the Good which are to come. Remember t finne, to greiue for it: Rememb Death, that thou may it cease from tinne RememberGodslustice, the thou mayst bee kept in feare: Re member Gods Mercy that the

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As much as thou canst, with draw thy selfe from the world, & addist thy felfe wholy voto the service of the LORD. Always in delights thinke that the Chaftie ty is in danger, in riches thinks that thy Humilitie is in danger in many bufineffes thinke that the Godlinesse is in danger, Study pleasenone but Christ Feare displease none but Christ: Always pray thou vnto God to command what he will, and to give what col

MEDITATIONS.

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pmmands. Pray vnto him to coer what is past, and to governe that is to come. As thou defirelt to seeme so aso thou must bee. or GOD judgeth not according. the Shew, but according to the Trueth. In thy words take heede of much babling: hecause for everyidle word thou must give an account in the day of Iudgement. Thy workes, bee they what they will, doe not paffe away, but are Cast as cerraine seedes of eternitie: If thou fowest in the Flesh, of the Flesh thou shalt reape Corruption: If thou fowest in the spirit, of the Spirit thou halt reape life everlasting. The Honours of the world shall not follow thee after Death, neither shall thy Heapes of Riches follow thee neither fiall thyPleasures follow thee, neither hall the Vanities of the world foll low thee. But, after al, thy Workes hall follow thee: As therefore. thou

GERHARDS 210 thou defireft to bee at the day Indgement, To day appeare to fuch in the fight of GOD. Doen esteeme those things that the halt, but rather efteemethofe th thou wantest Do not be proud for what is given thee, but bee hun bled rather for that which is de nyed thee: Learne to live wha thou miyest live. In this li is eternall life either obtaine or loft: After Death there is h time to worke, but the time of Re compence beginnes. In the life it come working is not expected, be the reward of working. Let Hol Meditation bring forth in the Knowledge, and Knowledge Com punction, and Compunction De votion; and let Devotion make Prayer. The Silence of the month is a great good for the Reace of the Heart. The more thou art is parated from the world, the more acceptable thou art vnto GOD

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MEDITATIONS. Whatfoever thou defireft to haue, aske of GOD; whatfoever thou hast, giue vnto G O D. Hee that. is not thankefull for that which is given already, is vnworthy to receiue more. Gods Graces cease to Descend, when our Thankes cease to Afcend. Whatfoever hapneth Into thee, make vie of it for good: Whe thou are in Prosperitie think that thou hast then an occasion to bleffe and prayle GOD: When thou art in Adversitie, thinke that thou art put in minde of thy Repentance and Convertions Show the strength of thy power in Helping; the strength of thy Wisedome in Instructing; and the frength of thy Riches in Doing good. Let not advertitie cafe thee downe, neither let Prosperitie lift theevp. Let all thy life bee directed to Christ as vnto the mark-Follow Him in the way that thou mayest overtake him in thy countrev.

GERHARDS 313 trey. In all thinges have a ciall care of profound Humilin and ardent Charitie. Let Cha tie lift vp thine heart vnto GOD that thou mayest cleave vnto his And let Humilitie keepe thy hea downe that thou beeft not pro-Judge GOD to bee a Father f his Clemencie, a Lord for his Di cipline; a Father for his Fow and Gentlenesse, a Lord for Severitie and luftice: Loue him a Father piouslie; Feare him as Lord negessarilie: Loue him be canse hee willeth Mercie : Feare him because he willeth not finne Feare the Lord and trust in him acknowledge thy miferie, an proclaime his Mercie: O Lord thou that hast given vs. To will give vs also Grace to perfect 1

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MEDITAT. XXIX.

Of the Shaking off Securitie.

To line is is mas, but to dye, To line in all Securitie.

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Consider, thou devout Soule, what an hard matter it is to bee faved, and thou thalt ead flie make off all Securitie. At no time, and in no place is there Securitie, neither in Heaven, nor in Paradife, and then much leffe in the world. An Angel fell in the presence of the Divinities And ADA M fell in the place of pleasure: Adam was created after the image of GOD, and yet notwithstanding he was deceived by the treacheries of the Divella Salomon was the wifest of men. and yet his wives turned away his Heart from the LORD das was in the Schoole of our Sayour, and did everie day heare the faving Worde of that chiefe Doctour

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Dectour, and yet was not he fafe from the snares of Sathan Hee was plunged head-long into the pit of Cevetousnesse, and se into the pit of eternall punith ment. David was a man after Gods owne Heart, and hee was ynto the LORD as a most deare Sonne, and yet by Murther and Adulterie hee became the Son of death: Where then is there See curitie in this life? Relie with an assured confidence of Heart vpon the promises of GOD, and thou halt be fafe from the invasions of the Divell. There is no Security in this life, but that which is infaliblie promised to those than beleene, and walke in the way of the LORD: But when we come vnto future happinelle, then a length wee shall have full Security tie. In this life Feare and Religion on are coupled together, neither, must one bee without the others.

MEDITATIONS. Beenot secure in adversitie, but whatfoever advertitie happeneth vnto thee in this life , thinke that it is the reward of thy finnes: God often punisheth secret offences by open corrections: Thinke vpon thegrieuous spots of thy finnes, and feare Him that shall ludge thee for thy finnes according to his Iustice. Bee not secure in prosperitie, for GOD is angrie with him that is not punished in this life: What are the afflictions of the Godlie? Bitter arrowes fent from the fweete hand of GOD. GOD esteemes many in this life vnworthie to bee punished, whom notwithstanding hee reprobateth for ever. Outward felicitie is of tentimes a figne of eternall dam-

nation: Nothing is more vnhappiethan § happinesse of sinners, & nothing more miserable than he § knowes no miserie: whithersoener thou turnest thine eyes, thou seek

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GERHARDS 216 cause of griefe, and findest reme die against Securitie: Think vpor GOD aboue, whom wee hau offended: Thinke vpon hell be neath, which wee have deferved Thinkeypon the finne behinden which wee have committed. Think opon the ludgment before, which wee stand in feare of: Thinkey pon the Conf. ience within, which wee have defiled : And thinkerpon the World without, which wee haue loved : Confider whence thou camest, and bee ashamed: Confider where thou art, and be forrowfull: Confider whicher that goeft and tremble. The gate of Salvation is narrow, but § way of Salvation is yet narrower. GOD hath given vnto thee the Treasure of Faith, but thou carrieft it bout with thee in vessels of clays Hee gave thee the Angels to be thy keepers, But the Devill is not farre off, and hee is readie to fe

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MEDITATIONS.

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shen.

duce thee. Thou art renewed in the Spirit of thy minde, but yet thou hast much of the oldnesse of the sleth. Thou art set in the state of the Grace of GOD; but yet thou art not set in eternall Glorie: There is a Mansion prepared for thee in Heaven: But yet thou must endure first the afflictions and assaultes of the World.

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GOD hath promised forgiven see to him that repenteth, but hee hith not promised will to repent to him that sinneth. The consolations of eternall life expect thee, but yet thou must expect to enter in through many tribulations. The Crowne of eternall reward is promised vn a thee, but first thou must fight the greate fight, and bee Conquerour. GOD doeth not change his promise, neither must thou change the studie of holie life: If the Servant doth not what the Lord commandeth,

GERHARD9 218 then the Lord will doe what he hath threatned. Let a man there forelament and grieue, shakir off all Securitie, least in the je an fecret judgement of GODI bee forfaken, and left in the po wer of the devils to beedeftroyed If thou hast the Grace of GOD To delight thy felfe in it, as know wing that it is the gift of GOD and that thou doeth not posses it by any hereditarie right : Ye be y so secure concerning it, that thou canst not loose it , least ona sudden when GOD shall with holde his gift, and withdraw his hand, thou beeft discharged and become more forrowfull than & fite : But happie shalt thou bee thou labourest with all care and diligence to avoyde Securitie the Mother of all evill. GOD will not forfake thee, but take heed that thou doest not for fake GOD.

GMD hath given thee his grad,

but pray thou vnto him that hee wold also give thee perseverance. GOD bids thee bee certaine of thy Salvation, but hee bids thee not be fecure. Thou must fight valiantlie, that thou mayest at length triumph gloriouslie. Thy fich within thee fighteth against thee: And the enemie the nearer hee is, the more hee is to bee feared. The World about thee fighteth against thee : And the greater the enemie is, the more to be feared: the Devill aboue thee fighteth against thee: And the more potent the enemie is, the more to bee feared. Through the power of GOD feare not to encounter with these enemies: Through the power of GOD thou shalt bee enabled to obtaine the victorie. But thou can't not overcome thefe fogreat enemies by Securitie but by Assiduitie in fighting: The time of life is the time of fight: Then Xa

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Then thou art moftaffaulted w thou knowest not that thou art faulted: Then doe thine enemi most gather their forces togethe when they feeme to graunt truck They are vigilent, and doeft the neeper They mak themfolves rea die to hurt, and doft thon not mak thy felfe readie to relift? Manie by the way, and never come home into their Countries How manie of the Israelites did there die in the wildernesse, and never came to fee the promifed Land & How many spiritual Sons of Abraham doe perish in the Wildernesse of this world and never come to enjoy the promised inheritance of the Kingdome of heaven? Nothing is more powerful to make vs thak off Security, that to thinke of the paucity of the that endure to the last. Let it then fore bee our only defire to attain so the glory which is in Heaven

Let it bee our onely loue to come thither: Let it bee our only griefe that we are not already come thither; and let it bee our only feare that wee come not thither, that fowe may have no joy but in thefe things that either furthervs in the way thither, or give vs hope of comming thither. What doth it profite thee to rejoyce for a moment, and to lament for ever? What joy can there bee in this life, when that which delighteth passeth away, and that never palfeth away which tormenteth? We live in securitie, as if wee were past the snare of death, and day ofjudgement, CHRIST fai h. that hee will come to Iudgement at fuch an houre that wee thinke not of. This faith Trueth it telfe, and againe hee repeats it: Heare and Feare: If the LORD will come at an houre that wee thinks not of, wee have great cause to feare.

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feare, that so wee come not judgment vnprovided: If we com unprovided, how shall we be all to endure the strict examination in judgement? Notwithstanding that which is lost in this one me ment, cannot be recovered again for ever. In the shortnesse of one moment, judgement shall passe what we shall be for all eternitic In this one moment, Life and death, damnation and Salvation Punishment and eternall Glorie shall bee appointed to everie one LORD! thou that haft given vi grace to that which is good, give vs also perseverance in that which is good.

MEDITAT. XXX.

Of the Holie Imitation of Christ his life.

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MEDITATIONS.

Christs life must bee a Rule to thec, If Christs Disciple thon wilt bee.

He holie life of CHRIST is I the most perfect paterne of all Vertues: Everyaction of Christ serves for our instruction. Many would come to CHRIST, but they will not follow him: They would enjoye Christ, but they will not imitate him. Learne of mee, for I am meeke and humble of Heart, saith our Saujour: Vnlesse thou wilt bee Christes Disciple, thou canst never bee a true Christian: Let not Christs Passion onely bee Thy merit, but let his Actionalso bee Thy example to hue hereafter: Thy beloved is white and ruddy : Bee Thou also ruddy by the sprinkling of his blood, and bee Thou white by the imitation of his life. For how doest thou loue Christ if thou lovest not his holy life? If yee love

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mee keepe my commandemen Saith our Saviour: Therefore He that keepeth not his comme dements loveth him not : Chr holy life is the perfect Rule of life: And this one Rule of Chris life, is to bee preferred before the Rules of Frances, or Benedict If thouwilt be the adopted Son of GOD, consider what was the life of his onely begotten Sonne. If then wilt bee a Coheire with Christ Thoumust bee an Imitater of Christ. He that liverh in vice hath given himfelfe to the fervio of the divell, andhe that will be Sdivell, how can he be & Christ? loue vices is to loue the divell be cause fall sinne is from the Dive How then can he that is a lovere the divell, bee a lover of Chris To love GOD is to love holy life because all holy life is from G How then can hee that is not al ver of holy life be a lover of GO

MEDITATIONS. The doing of the worke is the tri-

all of love: It is the propertie of love to followe and to obey him that is beloved, to will the same that heewilleth, and to bee affected as hee is: If then thou lovels CHRIST truely, thou wilt obey his commandements, thou wile with him love holy life, and being renewed in the spirit of thy minde thou wilt thinke vpon heavenly thinges. Eternall life confifts in the knowledge of Christ: And he that loves not Christ knowes him not: He that loues not Humility. Chastity Gentlenes, Temperance, and Charity, loves not Christ, because the love of Christ was nothing elle but Humilitie, Chastity. Gentlenesse, Temperance, and Charitie, Christ faith that her knowes not them, that fulfill not the will of his Father: Therefore they also know not Christ, that fillil not the will of their heaven-

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ly Father: But what is the of our heavenly Father? It is cording to the Apostle, our elification : Hee is not of Chi that hath not the Spirit of Chri Now where the Spirit of Christ hee is present with his gifts a fruites : But' what are the fruits of the Spirit? Loue, Ion Peace, Long-fuffering, Gentle nesse, Goodnesse, Faith, Meel nesse, Temperance. As the he ly Ghost rested vpon Christ doth hee also rest on all those that are in Christ by true Faith: be runne in the odour of Christe oyntments. Heethat cleaveth won the LORD is one Spirite will him : As the carnall copulation the man and the woman make of them one flesh So the Spiritual conjunction of Christ and the faithfull soule maketh of them on Spirit. And where there is a **Ipirit**

MEDITATIONS.

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Spirit, there is one will, and where there is the fame will, there are § same actions: Therefore hee that doth not conforme his life to the life of Christ, is convinced that he neither doth cleave vnto GOD. neither hath his Spirit? Is it not meet that we should conforme all our life to the life of Christ, who in love conformed himselfe wholy ynto vs? GOD manifesting himselfein the flesh fet before vs an example of holy life that who foever doth not live an holy life might bee without excuse as concerning the flesh. No life is more pleasant or quiet then the life of Christibecause Christis true GOD: And what can enjoy more pleasure or tranquilitie then GOD, who isthe cheifest good? This life bringeth foorth short joy, but drawes with it eternall forrow. To whomforver thou conformest thy felfain this life, to him also shalt thou

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thou bee conformed in the furrection: If thou beginneft to conforme thy felfe vnto life of Christ, thou shalt in Refurrection bee morefully formed vnto him. If thou con mest thy felfevnto the Divell finne, thou shalt in the Refu ction bee conformed vnto by Torment. Hee that will foll mee let him deny himselfe fo our Saviour, and take yp his ere daylie. If in this life thou deny thy felfe at the day of Iudgen Chrift shall acknowledge thee his. If for Christ heere in this thou renouncest thine own home the love of thy felfe, and the own will, in the life to come Ch will make thee pertaker of him nour, of his love, and of his If in this life thou pertakeft of crosse, in the life to come the Thalt partak of eternall light: If a tion,

MEDITATIONS.

ion, in the life to come thou shalt partake of consolation : If in this ife thou pertakelt of perfecution, in the life to come thou shalt parake of a most large retribution : on Reethat shall confesse mee before men, faith our Saviour, him alfo will I confesse before my Father which is in heaven: But wee must confesse Christ not onelie by the Profession of Doctrine, but also by Conformitie of Life, so shall hee at length at the day of Indgement acknowledge vs for his. Whofoever shall deny mee before men, him also will I deny before my Father which is in Heaven: CHRIST is not onelie denyed by words, but also, and that much more by wicked life, Whofoever therefore doeth in this life denye Christ by his deeds, shal indeed be denyed by Christ aty day of judgment. He y is not a Christian that hath not the true Faith of Christ: Y 2 But

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But true Faith ingraftes vs in Christ as vinebranches into the Spirituall vine. Everie branches in Christ and bringeth a forth fruit the heavenlie husban

that is in Christ and bringeth ne forth fruit the heavenlie husban man taketh away: But he that maineth in Christ and in whom Christ dwelleth by Faith, bringe foorth much fruite. That brancis not in the vine, which draweth not from the vine its sap an nourishment: So neither is the soule in CHRIST by Faith which draweth not from CHRIST by Faith which draweth not from CHRIST by Faith which draweth not from CHRIST by Faith which was good Ielus, vnto thy life in the World, that in the world to conver may bee fullie conforms

MEDITAT. XXXI.

vnto it!

Of the denyall of mans own

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Unlesse thou from thy selfe depart, in Issue Christ thou hast no part.

E al

Hosoever will follow mee, let him denie himselfe faith our Saviour: To deny ones selfe is to renounce the lone of ones selfe: For the lone of ones felfe doeth exclude the love of GOD. If thou wilt bee CHRISTS Disciple, it is necessarie that selfe-loue should altogether dye in thee: No man loveth Christ vales he hateth himselfe. Vnlesse the grane of wheate which is cast into the Earth doe dye, it doth not bring forth fruite. So thou canft not reape the fruits of the holie Spirit, valeffe felfelone doe dye in thine heart. The LORD said vnto Abraham: Goe out from thine own Land & from thine owne kindred and from thy fathers house to the Land which I shall show thee: Thou canst not bce

GERHARDS 232 be the true Disciple of Christ, a true Spirituall man vnlesse t goest foorth from the love of felfe Iaakob in his wreft with the Angel was lamed in Foote, the other beeing for and whole: By the two Fee is vnderstood a double lone : The love of ones felfe, and the love God. The shall a man be partake of Gods bleffing, when hechaling vpon the foote of Selfe-loue, other foote, that is of the lone GOD, remaining found and whole, it is impossible for theewith one eye to behold heaven & earth So it cannot bee that with one and the same will a man should loue himselfe inordinatelie, and love God also. Love is the chiefet good of our Soule: Therefore we must give the chiefe good of our Soule to the chiefest good, that is to God. Thy love is thy GOD shat is, whatfoever thou loud! chiefelie thou judgest to bee the

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MEDITATIONS.

chiefe: But GOD is truelie the chiefe Beeing: Whatfoever therefore loveth himselfe, judgeth himselfe to be God, and placeth himselfe in the place of GOD, which is the greatest Idolatrie that can Whatfoever thou lovest chieflie thou makest it to bee the end of all other things, and thou judgest it to bee the last complement of all thy defires. But it is God onelie who is the beginning and the end of the creatures, Hee is the first and the last, Hee onelie filleth the defires of our heartes, and there is no created thing that can fatisfie thy defires: Therefore thou must preferre the love of GOD before the love of thy felfe: GOD is the beginning and theend: In him therefore much our loue beginne, and in him also must it end. The Essence of God is without all the creatures: As GOD was in himselfe from

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all eternitie: So withdraw th thy lone from all the creature Such as thy loue is fuch are workes: If thy workes proceed from true Faith and loue of GO they are acceptable vnto GO and appeares great in his eyes thogh in the eyes of all men the feeme but finall: If they proceed from the love of thy felfe . they cannot please GOD: Selfe low defileth the most excellent works When Christ was in the house of Simon, a certaine woman broke a yestell of precious ointment, and annointed the Head of CHRIST! The worke feemed to bee small and yet notwithstanding it was acceptable ento Christ, because it proceeded from true Faith pure loue, and ferious contrition acrifice in the old Testament a worke acceptable vnto GOB and yer GOD was nor well plant sed that Saul for apart the spoil

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MEDITATIONS. of the Amalekites to offer facriscevnto GOD. Why? Because this did not proceede from the love of GOD: For if hee had loved GOD truely, hee would not have contemned the commandement of GOD about the burning of all the spoiles : Heeloved himfelfe, and his own devotion. Love is a kinde of fire : For fo the Church Prayeth: Come O Holie Ghoft, and kindle in the Faithfull the fire of thy loue. Fire doth not cleaue fast vnto the Earth, but alwayes tendes vpwardes: So thy love must not rest in thee, but it must be lifted up vnto the LORD. Againe, To deny ones selfe, is to renounce his owne honour: Vnto the chiefe good alone is due the chiefest honour: And GOD is the chiefest good: Hee that seeketh his owne glory, cannot feeke GODS glory, as our Saviour faid

vato the Pharifees: How can yee

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GERHARDS.

beleeve, when yee recease glowha one from another? Behold thee bw ample of CHRIST, and follow for Hee often witnesseth of himself ow that hee seeketh not his owne glo rie, that he receaveth not hono no from men, and that he is humb 60 in heart. All thy gifts thou rece No vest from GOD, therefore rend no them againe vnto GOD. The the vers of all good doe flowe from king this fountaine of GODS goodne Po therefore let them all flowe back againe into this Sea: The heri W which is called Tornfol, or Heliam trophim doth always turn it fell re vnto the Sun, by vertue wherfor no it drawes its life and nourishmen do So doethou with all thy gifts at the honour turne thy selfe toward of GOD and attribute nothing vot we thy selfe. If thou hast any things of thine owne, thou mayest see the gifts vnto thy felfe: But feein w tha

MEDITATIONS.

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hat thou haft nothing of thine wne, but all from GOD, thereed we fore thou must seeke not thine el owne honour, but the honour of gl GOD: the feeking his ownehono nour doth turne a man away from nt GOD: Wee hauean example in co Nabuchadnezzar, who fayd: Is nd not this great Babylon that I er have built for the house of my roskingdome, by the strength of my ne Power, and for the glory of my act Majestie? But what followes? ert Whiles the word was in theKings elic mouth, a voyce came from Heafelteren faying. To Thee O Nebuchadfor nezzar, is it spoken: Thy Ringdome is departed from thee, thou as hall be cast out fro the company ar of men, and thy dwelling shall be with the beafts of the field: Even ning o if thou out of vaine glory and er pride doeft boaft of thy Babylon, that is, the building of thy good workes and take the glory of thy tha there-

GERHARDS thereof to thy felfe , and norgh it to God, thou shalt be cast awa from the light of GOD. Last all: Todeny ones felfe, is ton nounce his owne will: We me alwayes obey the best will: An GODS will is alwayes the best we must obey his will, from who we have all that wee have : An from God comes all that we have Wee must obey his will, who les deth vs alwayes vnto life and the which is good: Delight in the Lord, and hee shall give theeth defires of thy heart. Our owie will leads vs vnto death, and vnto damnation. By what did our fe Father fall from the grace of Go and frate of falvation into etempe demnation? By leaving the of GOD and following his on

will. Hee neglected the communication of the Division of the Division of the Division of the Division of the Disciples

Christ

Christ renounceth his owne will, and defires to follow the will of GOD. Behold Christ! Hee being in the agonie of his passion offered his own will as a most acceptable sacrifice vnto GOD. Offer thou also vnto GOD thine owne will, and so shalt thou perfect that denyall of thy selfe, which Christ requireth. Let thy holy will, O Lord, be done in Earth, as it is in Heaven!

MEDITAT. XXXII.

Of the true rest of the Soule.

Thy Soule can nothing factore.
But GOD who did the joule create

world & Soule often feekes for treft, but finds it not: Why? Becaule the Soule is more worthy then all the creatures, and there-

fore thee cannot finde peace an quietnelle in them as being mo vile: All worldly things are flitting and transitory, but the Soule immortall: How should the then finde true rest in them? those are terrestriall, but on Soule hath a celestiall originally How should shee then satisfe and fulfill her defire in them! In Christ shee finds rest, hee can fe tisfie and fulfill her defire. Again the Anger of GOD shee restain the wounds of Christ: Again the Accusations of Satan the rests in the Power of Christ: A gainst the Terrour of the Lie thee rests in the Gospell of Chris Against the sinnes which accu her the refts in the blood of Chris which speaketh better things be fore God then the blood of Abel Against the Terrour of Dear thee rests with confidence in the section of Christ at the right han

MEDITATIONS.

of the Father : And thus our Faith findeth rest in Christ, and our loue findeth great rest also Hee that by his love cleaveth vnto earthly things , hath no true reft : because earthly thinges themselves haue it not in them: They cannot fully fatiate the foules appetite, because they are all finire But our foule being created after the image of GOD doth defire that infinite good, in which is all good. As therefore our Faith ought not to rely wpon any of the creatures, but vpon the merit of CHRIST onely: So also our love should not bee settled vpon any of the creatures, nor vpon our felves: For Selfeloue hindereth the love of God: we must prefer the loue of God before all. Our foule is § Spoule of Christ. To him alone therfore must she adhere our Soule is the Temple of God, Therfore the must give entertainment

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to none but him. Many feek rest in Riches : But without Cl there is no rest to the Soule. W Christ is, there is Povertie, if in Act yet in affect : He being LORD of Heaven and Ba had not where to rest his He And so would hee commend sanctifie povertie vnto vs , Ric are without vs, but that wh will quiet the soule must be wi in. To what shall our Soule cle vnto at Death, when wee n leaue all worldlie things ? Eit our Riches forfake vs. or them; often in ourlife; but wayes at our Death: Where the shall our soule finde peace reft? Many feeke for reft in P fures : But Pleasures can bring rest or delight vnto the Sot although they may vnto the die for a time : At length gr and forrow follow as comp ons. Pleasures belong unto

MEDITATIONS.

life: Bur the Soule was not creared for this life, because she is by death compelleth to depart. How hen should shee finde rest in Pleasures? Without Christ there s no reft to the Soule But what was the life from Christ Extreame. eriefe from the first moment of his nativitie even vnto his death. By this meanes hee the true pryzer of things would teach vs what tolthink concerning Pleasure. Manie seeke for rest in honours: But miserable are they that at everie chage at popular breath are compelled to want their rest Honour is without, and a flitting good: But that which will give re't voto the Soule must be within What canst thou say more of the praise and glorie given by men then of Apelles his commended picture ? Confider the Corner wherin thou keepeft? What is the proportion there of to a whole Province, to all Europe, Z 3

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rope, & to al the habitable world his That is true honour indeed whic di God finall heereafter give vnto the Elect: The rest of a thing is is in its ende , neither doeth a thingio rest naturallie, vntill it hath at tr tained to its end and place. Good is the Ende wherevnto the Sould R was created, for it was made after the Image of GOD. Therefore it cannot bee quiet and at rest but in its ende, That is, in the Bodie: So is God the life of the Soule. As therefore that foule doth truelie line in which GOD dwelleth ly fpirituall grace: So likewise that Soule is dead which hath not God dwelling in it. And what rest can there be to the soule that is dead? That first death in finne doeth necessarilie draw with it the second death of damnation. Who foever therefore doth Ermelie cleave vnto GOD with

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MEDITATIONS. orld his love, and inwardlie enjoyeth hic divine Consolation, his rest can oth no outward thinges disquiet. In is the middest of sorrowes, Hee is hip joyfull: In povertie, Rich: In the at tribulations of this Worlde Se-Gor cure: In troubles, Quiet: In the onle Reproches and contumelies of men, Still: And in Death it felfe, ere. Living. He regards not the threaat ats of Tyrants : Because he feeles within the Riches of divine confolation. In Advertitie, Hee is not made forrowfull : Because the holieSpirit within doth comfort him effectuallie: In Povertie, Hee is not vexed: Because hee is Rich in the Goodnesse of GOD. The Reproches of men do not trouble him: Because Hee enioyeth the delights of divine Honour. Hee regards not the pleasure of the fielh: Because the sweetnesse of the Spirit is more acceptable vnto him. Hee seeketh not after the friend-

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Hee feeketh the love of GOD who is mercifull and a friend vnto him. Hee gaperh not after earthlie treasures : Because Hi chiefe treasure is hidden in the Heavens. Hee feareth not Deathi Because in God hee alwayes line eth. He doth not much defire the wisedome of the world: Because hee hath the Spirit within to bee his teacher, That which is perfect taketh awayywhich is imperfect. He feareth not lightning, tempels Fire, and Water, Flouds, the forrowfull Aspects of the Planets,& the obscurations of the Lights of heaven, because hee is carried vp aboue the Spheare of Nature! and by Faith resteth and liveth in Christ: Hee is not drawne awiy by the allurements of the world: Because hee heares within him the voyce of Christ which is sweet ter. Heefeares the power of the Divel.

MEDITATIONS." Divell: Because hee feeles Gods indulgence. Hee that lines and overcomes in him, is fronger than the divell, y in vaine labours to overcome him. Hee followes not the entifements of the fielh: Because he living in the Spirit, he feeles the riches of the Spirit, and by the vivification of the Spirite mortifies and crucifies the Flesh. Hee feares not the Divell his Acculer : Because Hee knowes Christ to bee his Intercessour. This true reko fthe Soule Heegrant vnto vs who is the onelie Authour and giver thereof, Our LORD GOD bleffed for ever.

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MEDITAT. XXXIII.

Of the puritie of Conscience.

Labour to have a Conscience pure. When all thing sfaile, that will endure.

YN every thing thou takes hand have a great care of Conscience. If the divell in thee to any finne, stand in fe of thy Conscience, that wit condemneth thee. If thou afraide to finne in the presence men, let thine owne Conscier much more deterre thee from The inward Testimony is of me efficacie then the outward: Their fore, although thy finnes con escape the accusations of all m yet they can never escape thei ward witnesse of thy Conscience Thy conscience shall bee in t number of the fe bookes, that the bee opened A the Indgement come, as is tellified in the Revel GODS Omniscience, in while the Thoughts, Words, and dee of all men shall manifestly a peare. The fecond Booke is Chri which is the Booke of life; in th Buo

MEDITATIONS. e of fitten by true Faith shall be caril in ed by the Angels into the court n fi Heaven. The third is the book wit the Scripture. according to the courefcript rule whereof our Faith ence ad good workes thall bee judged from the court of fcier he word that I have spoken, rom hithour Saviour, shall judge them f me the last day. The fourth The ooke containeth in it the testicor nony of the poore, which in the lim by of Indgement shall receive the into an everlasting tabernacle. The fifth Booke containes the inn thank testimony of the Conscience for the Conscience is the Booke ent a which all finnes are written: The Conscience is a great Volume in which all things are written by the finger of truth. The damned cannot deny their finnes at the ludgement, because they shall bee convinced by the Testimony

of their owne Consciences: They cannot fly from the accusation of

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their finnes; because the Tr nall of the Conscience is wi and athome, A pure Confeie is the mest cleare glasse of foule in which shee beholds G and her felfe, A filthy Eyec not Behold the splendour of a light, Herevpon saith our Savi Bleffed are the pure in Heart they shall see GOD: As a bear full and faire face is pleasing the eye of man: So a pure cleare Conscience is acceptable the fight of GOD: But the put fied conscience begets neverdy wormes: Let therfore in the ient haue a sense aud feeling the worme of Conscience and bour to destroy it : But let vs. foster it least it line with vs for ver. All other Bookes were vented to mend this Booke, WI doth much Science profit, if the bee a foule Conscience? The fr. alt bee judged hereafter befu

MEDITATIONS. Throne of GOD, not by the cke of thy science, but by the ooke of thy Conscience. If theu It write this booke right indeed rite it according to the copy of poke of life: Christ is the book of fe:Let the profession of thy Faith econformed according to the ele of Christs doctrine, and let ecourse of thy life bee confored according to the Rule of hufts life: Thy conscience shall egood, if there bee Purity in the eart, Tructh in thy Tongue, and onesty in thy Actions. Vie thy onscience for a lanthorne in all diens: for that will plainly shew nto thee what Actions in thy life e good, and what be evill, Avoid hat ludgement of the confcience which one and the same shall ee both Defendant, and plaintie Witnesse, Judge. Tormentor, Prion, Scourge, Executioner, and laughterer. What escape can A.a there

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GERHARDS. 953 there bee there, where it is witnes that accuseth, and wi nothing can be hid from him judgeth? What doth it profit if all men commend thee, and confcience accuse thee? what f it hurt thee if all men distract thee, and thy Conscience def thee? This Iudge is enough to cufe, judge, and condemne ry man. This Iudge is vncorn and cannot bee moved with p yers, or corrupted with rewar wheref ever thou goeft and w foever thou art, thy Confcie is alwayes with thee, and ryeth about her whatfoever t haft layd vp in her, whether it good or evill. She keepes for living; and restoreth to the d that which was committed to keeping. So it is true that a m enemies are they of his of househould: So in thine of house and amongest thine of family, thou hast those that

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gainst them. As the drunt whiles hee is overwhelmed wine, hath no sense of the which he receiveth by the Win But when hee hath flept out drunken fit, then hee feeles hurt: So sinne while it is in add doth blinde the minde, and a thicke cloud doth obscure brightnes of true ludgement: at length the Confcience is rould and gnaweth more grievoflythm any Accuser. There are the Judgements, the Judgement ofthe World, the Judgment of thy felt and the ludgement of GOD: And as thouganft not escape the Inde ment of God: fo neither canft the escape the Iudgement of thy self although fomtimes thou mailt f cape the Indgement of the work. No wals can hinder this witness from feeing all thy Actions: White excuse can save the, when thy Confcirace within doth accuse the MEDITATIONS.

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ThePeace of Conscience is the beginning of everlating life. Thou mayest more truely and heartily reioyce in the midst of troubles haveing a good Conscience, then thou cast in & midst of thy delights haveing an ill Conscience. Against the backbiting of all that beare the ill will, thou mayest considétly oppose the defence and excuse of thy Conscience. Enquire of thy felfe concerning thy felfe, because thou knowest thy selfe farre better then any other man doeth. At the last Indgement what will the false prayles of others, without profit thee, or the backebittings of others, without a cause, hurt thee? By G O D S and thine owne Indgement shalt thou either stand or fall, Thou halt not ftand or fall by the testimonie of others. The Conscience is immortall as the foule is immortall: And the punifiments of Hell-shall torment Aa 3

GERHARDS 256 the damned as long as the acc fation ofConfcience shall end No externall firedoth fo afflict body, as this inward fire doth fame the Conscience. The for which is burned, is eternall; the fire of the Conscience is eten nall. No outward scourges arele greivous vnto the body, as the inward whippes of Conscience an vato the foule. Avoide therefore this guilt of finne, that fo thou mayest avoyd the torment of Conscience. By true Repentance bla thy finnes out of the Booke of the Conscience, that they may not be read at the Indgement, and the thou mayest not bee afraide of the voyce of GODS sentence Mortifie the worme of Conscience by the heate of devotion, thati doe not bite thee, and fo begets ternall horrour. Extinguish this inward fire by thy teares, thath shou mayeft attains to the Toys fan heavenly Cooler. Grant, O CORD, that wee may fight the good fight, keeping Faith and a good Conscience, that at length wee may come safe and sound into our heavenly Countrey!

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MEDITAT. XXXIV.

Of the studie of true Humilitie.

What is a Bubble? Such is man, Whose life to length is but a span.

Onsider thou faithfull foule,
the miserable condition of
man, and thou shalt easilie avoid all temptations of Pride: Man
is vile in his Ingresse, miserable in
his progresse, and lamentable in
his Egresse. He is assaulted by divels, provoked by temptations,
allured by delightes, cast down by
Tribulations, entangled by Accufations, bestripped of Vertnes, &
ensnared in evill customes. Wher-

GERHARDS 278 fore then art thou proud, O E the and Ashes? What wast thou Ou fore thou wast brought food Stinking seede. What in thy A facke of dongue. What a see there bee any good thing in the it is not thine but GODS: No is thing is thine but finne. Challenge therefore vnto thy selfe nothing that is within thee but thy sinned the selfe and an vnfaith full fervant that will bee proud of his Masters goods. Behold, man, the example of Christ! All the glorie of heaven serveth him, yea, hee himselfe alone is the true glory, and yet hee rejected all worldlieglorie: And ftill he cryes, Learne of mee, for I am meeke and humble in heart. Hee is the true lover of Christ that is the follower of Christ. Hee that leveth CH, RISTI weth also Humilitie. Let the Servant that is Prude bla b

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MEDITATIONS blash and be ashamed, seeing that he Lord of Heaven is fo humble. of Our Saviour faith of himselfe that hee is the Lillie of the valleyes, because He, the most noble amongst flowers, is borne and bread, not in the mountaines, that is, in proud and loftie hearts, but him contrite, and humble mindes of the Godlie. For the Soule, that ith is truelie humble, is a seate and delectable bedde tor Christ, as a Godlie man faith. True grace doeth not lift a man vp, but doeth rather humble him: Therefore Hee is not yet pertak rof Grace. who walketh not in humblenesse of heart. The fluents of GODS grace flow downe-wards, not vpwards. As water by Nature doth not leeke high places : So § grace of God doeth not flow vpwards, but downe-wards ypon the hearts that are humble: The Pfalmeit faith

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GERHARDS. 260 ric faith, God dwelleth on high , a pt yet beholdeth hee the things th b are humble in Heaven, and Soft O Earth. Surelie this is a marveild thing that wee cannot draw ni vnto GOD, who is the High ofall, vnlesse we walke in the pa 3 of Humilitie. He that is vile in h owne eyes, is great in the Eye of GO.D. Hee that disples I eth himfelfe, pleafeth GOD, 0 nothing did GOD create the he ven, and the earth: And as it was in the Creation, so also is it in the Reparation of man. GOD creat tes of nothing and repaires of no thing. Therefore that thou may bee made partaker of Regeneration and Reparation feeme no thing in thine owne eyes, that is, erogate and atribute nothing vnto thy selfe. Wee are all weake and fraile, and thinke thou no man more fraile then thy felfe. It fautts not to make thy felfe inferion

MEDITATIONS. 26€ riour to all, and by Hamility to put thy felfe vnder all: But it harts very much, to preferre thy selfe before any one. The twenty foure Elders, that is . all the Church Triumphant cast downe their Crownes before the Throne, and give vnto GOD all Righteons nesse and Glory, and what then should the vile sinner doe? The holy Angels the Seraphimes covertheir faces before the face of GODS Maiestie, and what then should man doe, who is so vile a creature, and so vnthankfull to his Creator? Christ the true and only begotten sonne of GOD in wonderfull humility descended from heaven and tooke our weake naturevpon him, and condescended to take vpon him our flesh, & to die and to be crucified: And what should man doc, who by his sinnes is gone so farre aftray from GOD? Bchold, O faithfull Soule, with what

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GENHANDS what wonderfull Humility O hath cured our Pride! And thou fiell defire to bee Proud? the way of Humility and Paffion Chrift entred into Glo and does thou think ever to co to the Glory of Heaven, walks in the way of pryde? The die for his pride was banished out theKingdome of Heaven, and thou having not yet the fruits of celestial glory thinke to com thirher by the way of pride flo dam for his Pride was cast out Paradife, and doest thouthing to come to the cleftiall Paradi by the way of Pride? Let vs? ther wish to ferue, and to was the feete of where with CHRIST then to feeke ambitiously with I divell for an higher place. Let w bee humbled in this life that we may bee exalted in the life to come. Thinke not, O faithad foule, what thou hast, but what

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thou wantest. Greive for the vertues which thou halt not, rather then glory for the vertues which thou hast. Cover thy vertues : but lay open thy finnes. For thou haft great cause to feare, that if thou shewest the treasure of thy good workes by glorying in them, the divell will steale them away by making thee proud of them. Fire is best keept if it bee covered with ashes: So y fire of Charity is never more securely kept then when it is covered with the ashes of humility Pride is the feede of all finne: Tak heede therefore of beeing lifted vp, least it happen that thou beest cast head-long into the Abyste of finne. Pride is a pleafing bedde for the Divell: Take heedetherefore of beeing lifted vp, least it happen that thy miserable Soule bee made subject to the devils yoake, Pride is a wind that burneth, and dryeth vp the Fountaine

departed from the Grace of Go Cure, O Christ, the Tumour our Pride. Let thine holie Hun litie bee our onelie merit in the life, & let it be the paterne of o life! Let our Faith firmelie en brace thine Humilitie, and our life constantly follow after

MEDITAT. XXXV.

Of flying from Coverousness

The man that Covett, is but poore

A sthou doest tender the sale tio of thy soule see that the doest hate the sinne of Con tousnesse. The Covetous man the poorest amongst men, becan the wanteth as well that which MEDITATIONS

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hath, as that which hee hath not. The Covetous man is the most miferable of all men, because hee is good to no man, and worft to him. felfe. Pride is the Beginning of all finne: And Coverousnesse the roote of all evill: That, by turning vs away from GOD; and This, by turning vs vnto the Creatures. Riches bring forth sweate in the getting, create feare in the postefling. and bring greife in the lo fing: And which is worfe, the labour of the Covetous shall not one ly perish, but shall also cause them to perish. Riches do either for sake them: If therefore thou putteft thy trust in Riches, what will bee thy hope at the houre of death? How wilt thou commend thy foule vnto GOD, if thou doest not commend the care of thy body vnto him? GOD which is Almighty hath a care of thee; wherefore then doest thou doubt whether hee can fuf-Bb 2 taine taine thee or no? GOD who most Wise hath a care of the wherefore then doest thou don how hee will fastaine thee? GO who is mostBountifullhath a ca of thee; whereforethen doeft the doubt whether hee will suffair thee or no? Thou hast the work and bond of Christ, who is LORD of all that is in Heaven and Earth that they which feek the kingdon of GOD shall want nothing the is necessary for man. Trust in the promise of Christ, Hee will not de ceive thee: For Hee is Trueth selfe. Covetouines is the great Idolatrie; because it sets the Cr. atures in the place of G O D.The Covetous man putteth his truff the Creatures, whereas he should put his trust in GOD. What foever wee loue more than GOU, wee preferre before GOD, and what soever wee preferre befor GOD, wee fet vp in the placed GOD. Esau fold his birth-right for a meale of potage: So many fell the inheritance of the kingdome of heaven, which was purchased by Christ, to get thinges temporall. Iudas fold Christ for thirty peices of filuer: And Covetous men sell Christ for temporall Riches. How can hee ever come to the kingdome of heaven, who is filled dayly with the husks of the swine: How can he ever come vntoGod by lifting vp his heart vnto him, who studies to seeke rest for his soule in Riches? Riches are Thornes, faith Trueth it selfe: Hee therefore that loveth Riches, doth indeedloueThornes.OyeThornes how many foules doe yee choake! Thornes doe hinder the increase of the feede: And even fo doth the follicitude and care about Riches hinder the spirituall fruite of the word. Thornes doe affl & the body with punctures: And even to doe Bb 3 Riches

268 Riches torment the foule w cares. Thou shalt be fure to per if thou gatherest onely such tre fures as do perish: They'which ! vp treasure here on earth, are li in low and moyst places not co fidering that there they will foor come to rottennesse. Wh Fooles are they that place the How can that which is corpora fatisfie the foule which is spiritua when as that rather doth fo com prehend corporall thinges by the vertue of its spirituall nature th cannot bee distended and fill by any quantitie. The foule w created for eternitie: Thou do wrong vnto her therefore if the placest the end of thy desires temporall&momentante thing The foule the more it is lifted vnro GOD, the more it is wit drawne from the love of Riche

le willthinges the nearerthey are vnper heaven, the lessethey covet and th tre pardyp, as the Fowles of the aire, ich le hich neither fow nor reape: It arelisa great signe that the soule is fruit usied about heavenly thinges, in ot con doe vndervalue and contemne foor arthly thinges. Myse and cree-Who ing things hoard vp in the certifices of the Earth, for they are liche fa worse condition & of a baser pora nature then the Fowles. It is a ritua great signe that the soule is turned com away from GOD, and fastn d by the the Creatures, if it cleave vnto e the Riches with an inordinate loue. fill GO D gaue a foule vnto thee, and le w wilt thou not commit thy Body to doc his care? GOD feedeth the Fowles of the ayre, and doest thou, which ftho art created after his image, doubt res whether hee will sustaine thee or 1320 no? GOD clotheth the Lillies of red the field, and doest thou doubt wit whether hee will provide clothes iche

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for thee or no? Bee ashamed Faith and Reason should not e as much in thee, as a Natural Rinct doeth effect in the Fow 0 The fowles neither fow nor rea but commit the care of their dies vnto GOD. The Cover men doe not beleeve the word GOD before they make pro on for their owne fustenance. Covetous man is a most vn man: Whereforer Because i brought nothing with him it this world, and yet heein troubled about these earth thinges, as if he meant to d ry much with him out of the world. The Covetous man is most vnthankefull man: Whe fore? Because hee enjoyeth m ny gifts which come from Go and yet is never lifted vp vn the giver thereof by the con dence of heart. The Covett man is a moste Foolish mi

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ned Therefore? Because hee leaueth he true good without which ote ural othing is good indeed, and For leaueth vnto that which is not re good without the grace of God. fee that is held bound by the over ove of earthly thinges doeth ord pot possesse them, but is possepro led of them. Covetousnesse is ce. reither diminished by Pienty nor Want: By Want it is not diminished, because his desire of n in having doeth still increase when hee cannot attaine what hee hath long defired: And by plenty it is not diminished because the covetous man, the more hee getteth, the more hee desires. And when hee hath got what hee coverously defired : hee hath still a new occasion ministred vnto him to desire more: Like vinto fire; which, as more wood is fill layd on, the more it increaseth. Covetousnesse is a Torrent at first small, but after-

GERHARDS. 172 afterwards increasing infit Set a terme therefore to the of Riches least thy Coveton at length draw thee into ev sting destruction. Many de in this life that which they afterwards digest in Hell: many whilest they thrist gaine, runne vnto most cert death. Thinke vpon these this O devout soule, and as muc thou canst fly from Covetous Thou shalt carry to Indger none of thy Riches, but to which thou hast given to poore. Doest thourefuse to thy temporall and fading Ric to the Poore, for whom Chris fuled not to give his life? 6 vnto the poore that thou may give vnto thy felfe: That wh thou doest not give vnto the po another shall haue: He is tool Coverous to whom the Lord not sufficient. Hee doth not

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nely hope for heavenly thinges, ho overprizeth earthly things. ow would hee lay downe his life or his Brother, who denyeth his emporall substance to his Broner that asketh? The Hand of ne poore is the Treasurie of heaen: That which it receiveth it his eyeth vp in Heaven, that vpon arch it may not perish. Wouldest shou performe an acceptable office vnto Christ? Shew thy bounty to the poore: That which is pessowed vpon his members the head takes as done to himselfe. Christ saith vnto thee, Give vnto me of that which I have given vnen: That which it receiveth it me of that which I have given vnto thee. Doe good with thy good that thou mayest obtaine good. Give thy earthly things literally that thou maist keepe them: For in keeping them too frugally thou loofest them. Heare Christ admonishing, that thou beest not compelled to heare him at the Indge-

GERHARDS

ludgement faying, Goe yee curfe into everlasting fire; because yes fedde mee not when I was hungry. The Holy feede of Almes-gir ving, as it was fowed sparingly or liberally, so it shall bee reaped sparingly or plentifully. If thou wouldest bee in the number of the sheepe, doe good vnto the sheep. Let the Goats cause thee to feare, for they are placed at the left hand, not because they tooke any thing away, but because they gaue, not. Incline our hearts , O God, vnto thy Testimonies and not to Covetousnesse!

MEDITAT. XXXVI.

Of the properties of true Loue; and Charity.

The signe by which the Saints we know it is by lone their Enith to show.

Rue and fincere Loue is an inseparable propertie of the godly No Christian without faith, and no Faith without Cha-Where there is not the brightnesse of Charity, neither is there the heate of Faith: Take away light from the funne and thou mayest take away Charity from Faith. Charity is the outward act of the Inward life of a Christian man : The Body is dead without the Spirit, and Faith is dead without Charity. Hee is not of Christ that hath not the Spirit of Chrift; and hee hath not the Spirit of Christ that hath not the gift of Charitie. Charitie is the fruite of the Spirit. The Tree is not knowne to bee good vnlesse it bring foorth good fruite: Charity is the bond of Christian perfection: As the members of the Body are knit together by the fpi-Cc rit

rit that is, the Soule : So the tr members of the mystical body ar vnited by the holy Spirit in the bond of Charity. In Solomon temple all was covered with Gol within and without: So in God spirituall temple let all bee beat tified with love and Charity with in and without. Let Charity mo thy Hearr to compassion, and the hand re Contribution: compassio is not fufficient vnlesse there be fo cutward Contribution: Neith is outward Contribution sufficien vnlesse there be also inward Con passion. Faith receiveth all from GOD, and Charity giveth it gaine vnto our Neighbour. Faith wee are made partakers the divine nature, but GOD Love. Therefore where Charit sheweth not it selfe without, h no man beleeve that there is Fait within. No man beleeveth

Christ, which loveth not Christ: And no man loveth Christ, wnlesse hee love his Neighbour: He doth not yet apprehend the benefit of Christe with a true Confident heart who foever doth deny vnto his Neighbour the office which he oweth vnto him. That is no truely a good worke which proceedeth not from Faith: Neither is it truely a good worke which proceederh not from Charity, Charity is the feed of all vertues: It is no good fruite which fpringeth not foorth from the roote of Charity. For Charity is the spirituall tast of the soule: For voto it alone is every good thing fweete. every hard thing sweete, all adversaty sweete, and all paine and trouble sweete, yea, more; the taft of Charity maketh even death it selfe most sweete. For Loue is strong as death, yea stronger then death, because Loue brought Christ Cc 2

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Christ to dye for vs : And Lo doth fo stirre vp the true god that they doubt not to dye Christ: All the workes of Go proceed from Loue, yea puni ments themselves: So let all il workes of a Christian man pri ceed from Loue. In all the crea tures GOD hath set before vs the glaffe of Loue. The Sun and the starres shinne not to themselves but to vs. The Herbs purge no themselves, but vs. Ayre, Water Beafts, and all Creatures fern man. Doethoualfo give thy felf wholly to serue thy Neighbour, Tongues profit not without Charitie Because withour Charitie knowledge of tongues puffeth vp. bnt Charity edifieth. Knowledge of Mysteries profits not without Charity; B cause the Divellalfo hath knowledge of Mysteries: But Charity is onely proper to the Godly, Faith also which can re-

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nd Lo moue mountains profits not withie god out Charity: For fuch Faith is dye the Faith of working miracles, GO and not of salvation. Charity is punil better then the gift of doing miall th racles, because That is the vnin pro doubted marke of true Christians e cres but this is fometimes granted to vs th the wicked. It profits not to give ad the all that one hath vnto the poore, elves if there bee not Charity; For e no the outward action is done in ater Hypocr sie, if there be not inward feru loue. Rivers of Bounty profit not, felf vnleffe they fpring from the founonur taine of Charity. Charity is pati-Cha ent; For no man is easily angry ritie with him that hee loveth truely. vp. Charity is Bountifull; For he that edge by Charity hath bestowed his loug heart, which is the chrife good alfol of the Soule how should hee deny But the onward goods, which are the desse: Charity envieth not, Because re hee that is in Charity looketh vp-

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on anothers good as vpon hi owne: Charity thirketh no ill No man eafily hurts him whom hee loveth truely and from hi heart. Charity is not puffed vp because by Charity wee are all made the members of one body and one member preferres nor it felfe before another. Charity beareth not it selfeundecently For it is the property of an angry man to beare himfelfe vndecently But Charity is the Bridle of Anger: Charity feeketh not those things which are her own; because that which one loveth, hee prefereth before himfelf, and fecketh the profit thereof more then his owne. Charity is not provocked to Anger; For all Anger proceedeth fa m Pride; But Charity puts it felfe under all. Charity Imagineth no mischeife; for it plainely appeareth that hee is not yet in perfect Charity, whosoever.

MEDITATIONS. ever worketh mische fe against any one. Charity reloyceth not in iniquity; For Charity maketh anothers mifery to bee our owne: Charity suffereth all things beleeveth all thinges, hopeth all things, endureth all things: For Charity refuleth not to doe vnto others as thee defires that others should doe vnto her: Tongues shall cease, Propheties shall cease, and Sciences shall bee destroyed; But Charity shall never cease, but the imperfection thereofshall bee takě away, & the perfectio therof shalbe compleat in the lifto com. God commanded two Altars to be built in the Tabernacle, and Fire was carried from the outward to the inward: GOD hath congregated a twofold Church, a Militant and a Triumphant: The fire of Love shall at length bee Transated from the Militant to the Triumphant. Thinke vpon these things. O devent foule, and fludy

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after holy Loue: Whatfoever the neighbour, be he is one for who Christ vouchsafed to dye: Wh then doest thou deny to shew the Charity to thy Neighbour, when as CHRIST did not sticke to la downe his life for him? If thou lovest GOD truely thou must alf loue his image: Weeare all one Spirituall Body, let vs therefore haue all one Spirituall Minde: It is vafit that they should bee at val riencevpon earth, which must at length line together in Heaven. Whilest our minds agree in Christ let our wils also bee conjoyned. Wee are the fervants of one Lord, it is not fit that wee should bee at variance. That member of the Body is dead which hath not a sense of anothers greife: Neither let him judge himselfe a member of Christs Mysticall Body, who foever doth not grieve with anoth ther that suffereth. Wee haue all

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one Father that is G OD, whom Christ hath taught thee dayly ro call our Father: And how shall he owne thee to be his true Sonne, vnlesse thou againe owne his Sons to bee thy Brethren? Love him that is commended vnto thee by God, if hee bee worthy, because hee is worthy, and if hee bee not worthy yet love him because God is worthy whom thou oughtest to obey. If thou lovest a man that is thine enemie, thou shewest thy felfe to bee the freind of GOD. doe not marke what man doth against Thee, but what Thou hast done against GOD. Obserue not the injuries offred Thee by thine enemies, but obserue the benefits conferred upon thee by God, who commandeth thee to toue thine Enemie. Wee are Neighbours by the condition of our earthly nativity, and Brothers by the hope of our celestiall inheritance, Let

vs therefore love one anoth Kindle in vs, O G O D, the F of Loue and Charity by thy rit!

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MEDITAT. XXXVII.

Of the studie of Charities

The Soulethats chaft is Christ his Spont. His Bed of Rest, His Lodging House.

Liple of Christ must studies bee Chast and holie: Our most gracions God is a Pure and Chast spirit, and thou must call upon him with Chast prayers. It was the saying of a wise man, That the Chastitie of the bodie and the sanctitie of the Soule are the two Keys of Religion and Felicitie. It the bodie bee not kept pure & immaculate from whoredome, the Soule cannot bee are done.

MEDITATIONS. 287 dent in Prayer. Our bodie is the Temple of the holie Ghost, wee must beware therefore, and bee verie carefull that wee pollute not this holie Habitacle of the holie Ghoft. Our Members are the Members of Christ, wee must beware that wee take not the Members of Christ and make them the Members of an Harlote. Let vs. cleave vnto the Lord by Faith and Chastitue, that wee may bee one Spirit with him: Let vs not cleauc to an Harlot, that we be not made one Bodie with her. The Sodomites burning with luft, were fmitten by the Lord, with blindnesse corporall and spirituall: And fuch is the punishment of vnchast men even to this day. The Sodomites lust was punished with fire and brimstone falling downs from Heaven: So GOD thall inflame the heate of this evill concupifcence in whoredomes with everlasting

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everlasting fire: This fire is to bee extinguished: But the f of the torments ascendeth vp ever and ever: Without that without the heavenlie Ierusal are Dogs, that is, impure and le fall men. Chrift hath washed with his precious blood in Ba tisme: And therefore wee m beware, and bee carefull that doe not defile our felves with thie lust. Even Nature her fe hath taught men to blufh, and bee ashamed to commit such thinesse in the fight of men, a yet they are not ashamed to co mit it in the fight of GOD at his Angels. No walls can hind GOD from feeing, for his ex are brighter than the Sunne: Angels, or corner can exclu the Presence of the holie Angel No secret turnings can keepe way the testimonie of the Confe ence. This is a wonderfull thin

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that the heate of Lust should afcend vp into Heaven, when the flinke thereof discendeth even vnto Hell. This short Pleasure shall bring foorth everlafting Sorrow: That which delighterh is momentanie, but that which tormenteth is everlasting. The pleas. fure of Fornation is thort, but the punishment of the Fornicator is for ever. Let the memorie of him that was crucified crucifie in thee thy flesh. Let the remembrance of Hell quench in thee the heate of concupifcence. Let the teares of Remembrance extinguish in thee the fire of lust. Let the feare of God wound thy flesh, that the love of the flesh deceive thee not Consider with thy selfe, that the appetite of lust is full of anxietie & folly the act full of abomination, and ignominie, and the end full of repentance and shame. Looke not vpon the fawning face, Dd

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of the divell inciting thee to la but looke backe vpon his tay when hee flyeth, which is ful prickes. Thinke not vpon shortnesse of the pleasure, but ther thinks vpon the eternitie the punishment. Loue the know ledge of the Scriptures, and the thou wilt not love the vices of flesh. Bee alwayes doing for what, that the Tempter when commeth may finde thee but Hee deceived David when he idle: Hee could not deceive feph; For hee was busied in Masters service. Thinke en houre that death is at hand, thou wilt eafilie despise all pleasures of the flesh. Loue To perance and thou shalt easile ver come evil concupifcence Bellie fet on fire with wine de presentlie fome with lust. An thy dainties thy Chastitie danger: If therefore thou fe

MEDITATIONS thy fiesh daintilie and immoderatelie thou nourishest thine owne enemie. So feede thy flesh that it may serue thee: Keepe it so vnder yit be not proud. Think vpon the terrour of the last Iudgement, and thou shalt easilie extinguish the fire of Luft : For at the Iudgement the fecrets of the heart shall bee revealed, and then how much more those things that are done in secret? Thou must give an account for unprofitable words; and how much more than for filthie speeches? Thou must give an account for filthie speeches; howe much more than for impure actions? As long as thy life hath beene, fo long shall thine accufation bee : As many as thy finnes have beene, so many shall thine Accusers bee. Those thoughts which men make no reckoning of shall come to Judgement: What then doeth ir profite thee to have

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thy Fornication for a time to cealed from men, feeing that must bee revealed in the fight all men at the day of Judgemen What doeth it profite thee to scape the Iudgement seate of earthlie Judge, seeing that the canst not escape Supreme Iud This ludge thou canstnot corru with gifts: For hee is a most in Judge: this Judge thou canft no mone with prayers; For hee in most severe Judge: This Judge Provence and Iurisdiction canst not fly from; For he is a mi powerfullludge. Him y canft deceine with vaine excuses; R he is a most wise Iudge. From broad and proclaimed fentent thou canst not appeale; For he is & Supreame Indge. There shall bee trueth in the inquisition, nikednesse in the publication, and severitie in the execution. There fore, O Soule devoute towards GOD

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MEDITATIONS. GOD, Let the feare of this Iudge be alwayes before thine eyes, and the fire of lust shall not deceine thee. Bee thou the Rose of Charitie, the Violet of Humilitie, and the Lillie of Chastitie. Learne Humilitie of CHRIST thy Bridegroome, and of him learne also Chastirie. Great is the dignitie of Chastitie, which was consecrated in the Bodie of Christ: Great is the dignitie of Chastitie, because whiles we are in the flesh it makes vs to live as out of the flesh. As nothing is more vile than to bee overcome of the flesh: so nothing is more glorious than to overcome the flesh, neither must we only avoid outwardFornication, but alfo impure cogitations : Because God is Iudge not onelie of the outward acts, but also of the inward thoughts. Pietie is often wounded by the lookes, and Chastitie is often wounded by the eyes: Hears Dde what

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what Trueth it felfe laith, He the 25 2 looketh vpon a woman to luft con ter her, hath alreadie committe cei adulterie with her in his heart. the fight is difficult fo shall de victorie also bee glorious. It a difficult thing to quench the fi ming fires of lust. Lust incite them that are not yet come to the yeares of youth, it inflames thole that are young, and it wearies those that are old and decrepit:lt despiseth not Cotttages, neither doeth it reverence Palaces. But as difficult as it is heere to Fight, so laudable shall it bee hereafter to triumph. The first sparkes are presentlie to bee quenched, and wee must not adde fewell to the fire of evill Concupifcences. The Apostle, when hee reakons up the vices with which wee must strine, bids vs not fight with Fornicalion, but flye from it : Flye, faith hee from Fornication. For even 252

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MEDITATIONS. 26 a ftranger faming umplicitie comes to vs like a begger to deceive vs: If we deny him entrance, hee goes his way: If wee receive him in, He becomes our guest, and gathers strength, and at length, if we consent, he becomes our lord. So the motions of evill Concupifcences assaile vs: If wee foster them not , they depart away : If thou wouldest not have this enemie to rule over thee, receive him not into the house of thine heart. Keepevs, OGOD, in Sanctitie of life, and Chastitie of Bodie.

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MEDITAT. XXXVIII.

Of the flitting swiftnesse of this present Life.

The life of Man's a kowling stone. Mon'd to and fro, and quicklingone.

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GERHARDS

the ! Hinke O devout Soule, vi ther the miserie and brevitie mot this life, that thine heart in bee lifted up to the defire of celestiall inheritance. This while increaseth, it decreased whiles it is augmented, it is dim nished: Whatsoever is added it, is also taken from it. It is be a point of time that wee live, yes it is yet lesse than a point: While wee turne our selves, immortalite comes vpon vs. Wee are in this life: as in a strange house : Abrai ham had not in the Land of Calnaan a place to dwell in, but one lie an hereditarie place for buriall: So this present life is like vnto an Inne, and to a' burying place. The beginning of this life is presentlie the beginning of Death. Our life islike vnto him that faileth, for whether hee stand, fit , or lye downe , still hee commeth nearer and nearer voto the

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the Haven, and ftill hee goeth thither, whither hee is carried by the motions of the Ship. So also wee. whether wee seepe or wake, lye downe or walke, will or nill, are carried moment after moment. till wee come to our end. This life is rather a death, because eyetie day wee dye, for every day we fpend some of our life. This life is fullof griefe for things past, full of labour for things present, and full offeare for things to come. Our Ingresse into this life is lamentable because the Infant begins his life with teares, as it were forefeeing the evils to come: Our progreffe is weake, because many discases afflict vs , and many cares torment vs : Our Egresse is horrible, because wee doe not depart alone; butour workes follow vs , and wee must passe from death to Gods fevere Indgement. Wee are conceived in finne, weeare

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296 GERHARDS EAT are brought foorth in mile WC wee liue in paine, and wee dy The Wee are begotten anguish. ofo vncleannesse, wee are nourished dea darknesse, and brought foort Ear forrow. Before weecome for 109 we are a burthen to our wretch eve mothers, and when wee doe co lif foorth, wee doe like Vipers te Wee are strangers in or birth, and Pilgrimes in our li because wee are compelled to part away by death. The first par of our life is ignorant; the middle part is overwhelmed with care and the last part is burthened win grievous olde age. All the time of our life is either prefent , pale or to come. If it bee present, it is flitting: If it bee past, ith nothing; If it bee to come, it is then vncertaine. Wee are filthinesse in our originall, wee are Bubbles in our life, and wee are meate for wormes at our Death, Earth

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MEDITATIONS. 297 Earth wee beare about vs , Earth we trade vpon, &cearth we halbe. The necessity of our birth is base. of our life miserable, and of our death lamentable. Our body is any Earthly house in which doe dwell together finne and death, which every day confume it. All our life is a spirituall war fare. Aboug Divels lie in waite for our deftruttion: On the right hand and on the left the world oppugnes vs : Beneath and within the flesh fighteth against vs, The life of man is a warfare, because in this lifethere is a continuall fight betweene the fielh and the Spirit, What true ioy then can a man haue in this life, when there is in it no certaine felicitie? What thing present can delight vs, when other things doe paffe away, but that which hangeth over our heads, Doth never passe away? And againe what can delight ve when

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when that which wee loue is qu onded, and griefe that shall n haue end, doth approach still rer to vs? This is al we gain, by life to doe more evill, to fee mo evill, and to fuffer, more evill. The is all that long life doth for ve makes our accusation the great at the last Indgement. What man the flave of Death, and Paffenger one the way; He lighter then a Bubble, thortest a moment, more vaine then mage, more empty then a four more brittle then glaffe, im changeable then the winde, m Afting then a shaddow, and my deceitfull then a dreame. is this life? The expectation Death, the stage of Mockerie the Sea of Mileries, an Hemine phialt of blood which enery is fall breaketh, and every fitt of ague corrupteth. The course our life is a Labyrinth; we ch

into it when wee come out of the wombe: and wee goe out of it by the passage of death.

Ware nought but earth, and earth is but a Fume,

A Fume is nought, as nought doc wee

This life is fraile as Glasse, is siding as a River, is miserable as a Warfare: And yet it seemes to many much to bee defired. This life feemes outwardly as a guilded nut, but if thou open it with the knife of Trueth thou shall fee that within there is nothing but wormes and rottennesse. There are apples growing about Sodome, which are pleasing for outward beauty, but being touched doe fall to dust. The felicitie of this life doeth outwardly delight, but if thou presse ir with a more weighty confideration, it will appeare to be like vnto fmorke and auft. Therefore O beloved foule, doc Ee

GERHARDS.

300 doe not suffer thy cogitations fet vp their rest in this life, Bu let thy minde alwayes pant and breath after the loyes to come Compare the fort mement of time granted ento vs in this life, with eternitie which never fall have end, and it will appeare what aFoolish thing it is to cleave vnto this life that flitteth away, and to negled that which is ever lasting. This life of ours pestell away, and yet in it doe we either get, or loofe everlasting life. This life is most miserable & yet in it de wee either get or loofe everlafting life. This life is tubject to many Calamities, and yet in it doe we either get or loofe everlasting loy. If therefore thou hepeft ferlife everlesting, in this flitting life defire it with all thy heart. Vie the world, but let nor thy Heart cleave to the world: Negotiate's this world, but fix northy minde vpen

MEDITATIONS. -30\$ spon this present life: The outwardvie of wordly things hurteth not, vnlesse thy inward affe-&ion cleave vnto them. Heaven is thy Countrey, The world is but the place of thy Sojourning: Bes not fo much delighted with the momentanie entertainment of this world, as to have thy minde withdrawne from the defire after thy heavenly Countrey. This life is our sea, but eternitie is our haven: Bee not therefore so mach delighted with the momentanie

in the Bye vie the le it tranquilitie of this fea; as that thou canst not attaine to the haven of everlasting tranquilitie. This life is fliding, and doeth not keepe Faith with her lovers, but

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doeth often by from them when they never thinks of it: Why therefore wilt thou trust it? It is very dangerous for thee to pro-

misevnto thy selfe securitie for one houre, for oftentimes in that

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one posting houre this life is end ed. The fafest way then is to es pect our departure out of the present life every houre, and h prepare our felves for it byferion Repentance. In the gourd where with Ionas was delighted GOD prepared a worme that it might whither: So in these worldly things, wherevnto many cleave fo fast as if they were glewed to them, there is no certainty, but the wormes of corruption de breede in them. The world is now fo worne away with a long confumption, that it hath even loft the Face by which it was won to seduce. And therfore they that de light to perish with the World nowe perishing are as much to bee blamed and condemned, they are to bee prayled and conmended, that flourished with the world then flourishing. With draw, O CHRIST. of hears

MEDITATIONS. 303 hearts from the love of this world and stirre vp in vs a desire after the Kingdome of Heaven.

MEDITAT. XXXIX.

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Of the worlds varity.

Love not the world: The world is vaine; But love those things that ay remaine.

CEt not thy love, O devout foule, vpon those things which Dare in the world: The world shall passe away, and all the things therein shall bee consumed with fire. Where shall thy love be then? Loue that good which is everlafting that to thou mayest live for ever. Every creature is subject to vanity', who loever therefore cleaveth with his love vnto the creatures, shal also become vaine himfelfe, Love that good which is true and stable, that thy heart may be quieted and established. Why Ee 3 doeth GERHARDS

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doth worldly honour delight the Hee that seeketh the honour of men cannot be honoured by God He that feeketh the honour of the World must bee conformed vnto the world: and hee that pleaseth the world, cannot please God. All things are vnstable and must pe rish, whatsoever are given by those that are vnstable and doe perish: how then can the honor of the world bee stable? Hee that was yesterday extolled to the kys by the prayles of men, is brought downe againe to morrow with difgrace. Defire therfore to pleafe GOD, that thou mayest beehnnoured of GOD, for that is the true and stable honour. a man the better for being reputed great by man? If a man bee great in the fight of GOD then is hee great indeed, not otherwike Christ being fought for , to takes kingdome, fled from it, but being

MEDITATIONS. fought for to bee reproched, and to bee ignominiously crucified he offeredhimselfe. Delight ther:fore rather in the diffrace then the glory of the world that fo thou mayest be conformed vnto Christ. Hee that doeth not dispise the World for Christ, how would hee lay downe his life for him? There is no way to true glory but by contemning the glory of the World, for so Christ entered into his glory by the ignominie of the crosse. Bee content therefore to bee dispised, to bee vilified: and to bee reiected in this world, that thou mayest bee honoured in the World to come. Christ taught vs by his life how wee should efreeme of the World. All the glorie of the Heavens serveth Him. yea, Hee alone is even Glorie, it selfe, and yet hee rejected Worldly glory. Therefore the more a man is honoured, and the

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more he aboundeth in bodily of folations, the more deepely and inwardly must hee become for rowfull that hee is to farre from beeing conformable vnto Chris Vaine is the prayle of man, if a evill conscience accuseth with What doth it profit a man licked a Fever: if hee bee layd in a bedsted of Ivorywhen as notwithstanding he is tormented with raging heate within! It is the testimony of thy Conscience that is the true honour and prayse indeed. There is no juster ludge of thy doings, then GOD and thine owne Conscience; desire not to approve thy deeds before this ludgement. It is not enough for thee to be knowne of thy felfe, and which is most of all, to bee knowne of GOD? But why doest thous much covet after Riches? Hee is too coverous vnto whom the Lord is not sufficient. This life is the way way to our eternall countrey... What then do muchriches profit? They doe rather burden the Traveller, as great burdens doe a hippe. Christ the King of heaven is the riches of Gods Servants. The true treasure most bewithin a maand not without him. That is § true treasure which thou canst carry with the to the generall Iudgement: But all these outward goods are taken from vs in death. The goods gathered together doe perish, but first he that gathered them doth perish vnlesse hee beerich in the Lord. Poore thou comest into the World, and poore must thou goe out, and why should the middle differ from the beginning, and the end? Riches are appointed for our vie, and how fewe will bee sufficient? A little gift of grace and vertues, is better then all earthly Riches. Wherefore? Because vertue pleafeth

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GERHARDS. feth GOD, but Riches doe please him without vertue: Poverty of Christ must beem acceptable vnto lys, then the ches of the whole world. Poven was sanctified through Christ. was poore in his nativity, poor in his life: and poorest of alla his death. Why doft thou stick the to prefer poverty before worldlie riches, whe Christ preferred it be fore keavenlyriches? How willhe comit his soule to God, who doth not commit to him the care of his Body? How wil he lay down his lif for his Brother, who doth not bestow his riches vpon him?riches bring forth labour in the getting feare in the possessing, and greik in the loofing: and which is mot to bee lamented, the labour of the Covetous doeth not onely perith but it causeth them also to peril, as Bernhard teacheth. Thy love is thy GOD: Where thy treasure is there will thy heart bee also.

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MEDITATIONS. 309 herhat loveth these bodily, worldly, and perishing Riches, cannot loue the spirituall, heavenly and eternall Riches. Wherefore? Because those presse downe the heart ofman and drawit downewards, but These lift it vpwards. The love of Earthly things is as the Birdhme of spiritual punish ments . as che of the true lovers of Christ faid. Lotts wife which was turned into a pillar of falt doeth yet preach vnto vs not to locke backe to those things which are in the world, but to goe straight on to our heavenly countrey. The Apeftles left al and folle wed Chrift. Wherferei Because the knowledge of the true Riches taketh away the desires after false riches. If we have tafted the spirit, the flesh pleaseth not our taft. If Christ bee sweete to our tast, then the world is bitter vnto it. But why doest thou fo much feck afterPleafures? Let

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Let the remembrance of him was crucified crucifie in the defire of pleafure. Let the Reme brance of Hell fire quench in all the fire of luft. Compare hort moment of Pleasure with ternall punishments. Please are brutish, and they make, vs ento brutes. The iweeteneffe the kingdome of heaven pleas not his taff, that is dayly full husks of the fwine. Let vs me fie all fenfual pleafures, & let Abraham offer to GOD as a fr tuall facrifice this our belo Sonne that is, the concupifcen of our foule, by renouncing luntarily all pleafure, and by bracing the bitternesse of Crosse. It is not a plaine way wed with roles, but a marpe and fet with thornes that les vnto the kingdome of heaven. outward man increaseth by fures, but the inward man by Crosse, and by Tribulations.

much as the outward man is augmented fo much is the inward mandeminished. Pleasures serue the body, but the true godly haue least care of their body and the greatest care of their Soule. Pleafores doc captivate outhearts that: they cannot be tree in the love of GOD. It is not pleasures but the contempt of Pleafures which at death thou shalt carry away with thee and bring to Iudgement. Let the feare of GOD, then wound thy sen that the love of the flesh deceive thee not. Keepe alwaies in thy minde the memorie of GODS ludgment, that the perverse ludg-ment of thy sensual appetite lead thee not into bondage. Looke not vpon the flattering face of the serpent, but looke backe vpon his flinging tayle. Overcome thou by the grace of Christ, that at length thou mayest as Conquerour bee crowned by Christ.

GERHARDS MEDITAT. XL.

Of the profit of Temptatio

The Palme tree growes the more preft de And Crosses proue the Churches Crow

T is profitable for the Faith I foule to betryed and conform by Temptations in this wor OurSaviour himfelf would wra with the divell in the wilderne that for vs and for our Salvat hee might overcome him, and the first Champion in our quart Hee descended first into Hell, afterward afcended vp into hea So the Faithfull soule doeth descend into the Hell of Temp tions that fo it may ascend in celestiall glory. The people Ifraell could not come to posse the pre mifed land of Canaan, fore they had overcome diverse mies: Neither can the Faithf soule premise ento it selfe

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kingdome of heaven, vntill it hath overcome the Flesh, the World, and the Divell. Temptation proveth, purgeth and enlighteneth vs : Temptation proveth vs , for Faith shaken by adverfitie is confirmed more frongly in the Rocke of salvation, it enlargeth it felfe more into the boughes of good workes, and rifeth vp higher vnto the hope of deliverance. When Abraham beeing commanded to facrifice his fonne, shewed himselfe ready to obey Gods command, after the Temptation the Angell of the LORD appeared vnto him saying: Now know I that thou feareft God, and feeing that for my sakethou, hast not spared thine onely Son. Even fo in Temptations if thou shalt offer vnto God the belovedSon of thy foule, & is thine owne will, thou thalt bee reputed one that ruely feareth GOD, and 314 GERHARDS

and thou halt in thine heart heare God speaking vnto thee. fire provi Gold, & Temptatioprovs Faith The Souldiers valour is seene in the fight: And the strength of our Faith appeareth in Temptations. When the whirling winds and the stormy waves beate vpon the ship of Christ then it appeareth of how little Faith some of the Disciples are. The Ifraelite's whom GOD commanded to beelead forth to overcome the Midianites were first proved at the waters: fd they which are to bee admitted into their heavenly countrey after the conquese of their enemies are first to bee proved in the waters of Tribulations and Temptations. Whatfoever adversitie therefore, whatfoever Temptations happen vnto the faithfull foule, let het think with her selfe that they are for triall and not for denyall, Temptation also purgeth. To purge

MEDITATIONS. purge out the pestilent humour of selfe-love, and the love of the World, CHRIST cur Physitian vieth many graines of bitter Aloes. Tribulation fends ys to fearch our Conscience, and recals to our memorie the sinnes of our life past: And further, as Phylicke preferveth the Bodie from contagious diseases: So also doeth Tribula. tion preserve the Soule from fins. Man is alwayes prone to finne, but more in time of Prosperitie than in Adversitie. Riches are thornes to many men, therefore GOD pluckes out the thornes, that they may not chooke their Soules: Varietie of worldlie bufinesse hinders many from the fervice of GOD. Therefore GOD fenderh diseases upon them, that they may come to themselves, and beginne to dye to the world and toliue to GOD.

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Some mon have turn led downe the bill of great Prosperitie,

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The honour of the world puffet men with pride : Therefore God brings them into contempt, and withdraweth from them, thefe well of Pride. Last of all Temptation enlightneth: Wee come not to know the frailtie and vanitie of all worldlie comfort, but by Temptations. Steven when her was stoned, sawe the glorie of Christ: So Christ manifests himselfe vnto the contrite Soule in calamities. There is no true and folid loy but where GOD dwelleth, and Gods dwelling is in the contrite and humble Spirit. Affiction is a temptation which humbleth the Spirit, and makethit contrite: Therefore true and folid joy is in the Soule of the afflicted. Temptation is the way to come to the knowledge of God. Therefore the LORD faith, I will bet with MEDITATIONS.

with him in trouble, I will deliver him; and make him fee my Salvation. Blind Tobie faw nothing neither aboue him, beneath him, or before him, and therefore hee faw not himselfe, but beeing enlightned of God by the Angel Raphael, hee faw all things, which before hee could not fee, ving no other medecine buty gal of a fine To shew that our eyes are to bee annointed with the gall of bitternesse, that so wee may bee enlightened, and come to the true knowledge of our felves & worldlie things. Why fayth the Apofile, that we know but in a glaffer Because in temptations wee come to know that GOD maketh the elect joyfu'l vader the shewe of forrow, and quickneth them vnder the shew of death, and healeth them under the shew of sicknesse, and enricheth them under the hew of povertie. Therefore must

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the Croffe and temptation be welcome vnto him, who foever is not unthankfull to Christ who was crucified& tempted for vs.O good Iesaslet me be burned heere, la me bee smitten heere, that I may bee spared heereafter. O good IESVS! Thou which doeft often cast vs off from thee by sparing vs, making vs to returne vnto thee by striking vs. Afflict and presente the outward man, that the inward man may grow and increase. O good Iesus! fight within mee, against mee: Bee thou the moderator of the fight, and the crowne of my victorie: Whatfoever adversitie I feele in this life. let it tend to the strengthningand increasing of my Faith. O goodlefus! Helpe my weak Faith! For fo thou hast promised by thine holie Prophet: As a mother comforteth her children, so will I comfore you: As a mother cherisheth ind nonmeditations.

nourisheth her suckling Infant with much care: So doe thou (O good Iesus) erect and confirme my languishing Faith! Grant that thy inward comfortes may prevaile more with meel, then the contradictions of all men and the Divell himselfe, yea, and the cogitations of mine owne heart! O Thou good Samaritane, powre the sharpe wine into the woundes made by mysins but powre in also

MEDITAT. XLI.

the oyle of divine comfort: Mul-

alfo ftrength to endure them.

Heere are foundations of Christian Patience.

Take up thy Croffe, doe but endure, To overcome thou shall bee sure.

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E quier, O levout Soule, &col dure with Patience the cross which GOD hath layd won Confider the Passion of Chrit thy Bridegoome. Hee ful fered for all, of all, and in all Hee fuffred for all, yea, even for them. which despise his precious pasfion, and wickedlie trample his blood vnder their feete. Hee fuffered of all. Hee is delivered, He is broken in pieces, Hee is forfaken of his heavenlie Father : Hee is for faken of his Disciples: Heis rejected of the Iewes his owne peculiar people, for they preferred Barrabas the Theefe before him : Hee is crucified of the Gentiles He suffers for the sins of all men, and therefore he is afflicted of all men. Hee fuffred also in all: His foule was forrowfull even vnto death, and being pressed with the fense and feeling of Gods anger cryes out, that hee was forfaken of God: All the members of his bodie are in a bloudlie sweate:

bodie are in a bloudlie sweate: his Head is crowned with Thorns. His Tongue taftes a cuppe of Gall and Vineger, His Hands and feete are boared with nailes, his fide is wounded, his whole Bodie is. scourged, and he is streched forth on the Croffe: He fuffered hunger, Thirst, Cold, Contempt, Poverrie, Reproches, Wounds, Death, and the Croffe: And then how vnjust a thing were it for the Servant to reioyce when the Lord fuffereth! How vnjust were it & we should rejeyce in our fins whe our Saviour is fo grievouslie punished for them! How vniust were it that the other members should not condole whe the Head is afflicted! But rather it is necessarie that wee enter through many tribulations into the Kingdome of Heaven: As it was necessarie that our Saviour should by his Passion enter into celestiall

GERHARDS celestialigiorie. Consider also bountiful reward: The fufferin of this present life are not worth of the glory w shalbe revealed to vs. How great foever our fuffer ring is, it is but temporall, yes, some times but for a day, but the glorie is everlasting. God docth exactly observe all our adversities and will at length bring them to Indgement: How disgracefull thing then will it becat the gene rall affemblie of the whole world to appeare without the lewels and Bracelets of the Crosse, and palfions. Hee shall wipe away all teares from the eyes of those that re his: O happie teares which stalbe wiped away by the hand of fuch a great Lord! O happie crest. that shall finde a Crowne in Head yen! David was not tenne whole yeares in his exile, but he was for icie his kingdome: Heere we prefigured, and the eternitie of the glorie which is to follow. It is but a moment wherein & Saint's are exercised by the Crosse, but the mercies by which they are

comforted are for ever :

And thus after Advertitie in the Morning followes Prosperitie in the Evening. Confider also the Tribulation of all the Saintes. Behold Iob mourning on the Dunghill, Iohn hungrie in the wildernesse, Peter stretched out vpon the Crosse, lames beheaded of Herod w the fword! BeholdMaryy bleffed Mother of our Saviour standing whder & Cross! which was & Type of y Church y spirituall mother of ourLord. Bleffed are ye faith Christ when men shall persecute you for my Names fake, for fo haue they done to the Prophets. O glorious perfecution which makes vs comfortable vnto the Prophetes and Apostles, and all the Saints; and

even

GERHARDS even vnto Christ himselfe! therefore fuffer with those fuffer, let vs bee crucified those that are crucified, that may bee glorified with those are glorified. If wee bee true indeede, let vs not refuse the dirion of the rest of our breth If westruely defire the inherit of God, let vs accept it who For the Sons of God are not heires of loye and glorie in world to come, but also hear & fuffrings in this present wo For God scourgeth everie So whom he receiveth: He punit their finnes heere, but hee spare them at the Indgement come: Hee multiplies Tribu ons heere that hee may mult their reward hereafter, and fo onlie the persecution but y ren also is increased. Consider happie condition of the Croff pluckes the love of the world

MEDITATIONS fys by the rootes, but sowes in ar heartes the feede of the loue fGod: The Crosse begets in vs n hate of worldlie thinges, and fts vp our minde vnto heavenlie hings, when theflesh is mortified he spirit is quickened, and when he world waxeth bitter, Christ becommeth sweete vnto vs. Great is the misterie of the Crosse, for by it God cals vs to Contrition, to true feare, and to the exercise of our patience. Let vs open to him when hee knocketh, and wee shall heare what & Lord will fay within vs. The fight of the Crosse is contemptible in § fight of the world, and in the carnall eyes of the outward man, but it is glorious in the fight of God, and in the spirituall eyes of the inward man. What was reputed by the lewes more base and vile than the Passion of

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and precious in the fight of God? Gg 2

Christ? And what more glorious

For

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For it was the priece payed the finnes of the whole wo Even so the just man is afflict the just man dyes, and no i confidereth it, but precious is Crosse, and precious is the de of the Saintest in the fight of Lord. The Church which is Spoule of Christ is black without by reason of calamities and per curion: But shee is beauti within by reason of divine con lation. The Church and even faithfull Souleis a garden end fed, and none knowes the bear thereof but hee that is in it. We that never fulle & perfectly feel consolation of Spirit, vnlesse Aesh bee afflicted without, If Toue of the world dwelleth in m the loue of God cannot enter A full vessell cannot be filled with new liquor, vnlesse the first emptied. Let vs therefore por out the love of the world, that

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may bee filled with & loue of God.

Therefore God by the Crosse doth extinguish in vs the loue of the world, that there may be roome for the love of God. Besides the Crosse drives vs to our prayers

and is an occasion of vertue.

When the North winde blowes vpon the garden . that is, when persecutions affault the Church, then the spices thereof are fcattered abroad, and the vertues thereof are increased, and they cast foorth an odour pleasing vnto God. The beloved Bridegroom of my Soule is white and ruddy : White for his Innocency . and Ruddy for his Passion, And so is also the beloved Spoule of Christ white for her yertues. & ruddy for her fufferings. And thus the grace ofGod can produce oyle and hony out of the nioft hard Rocke of Afflictions: And fo, out of the birter roote of Calamities GOD Gg 3 knowes

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knowes how to bring foorth the most pleasant fruite of eternal glory, vnto which he bring vs and admit vs! Amen.

MEDITAT. XLII.

How wee must o vercome Temps tations, by Perseverance.

Let not Temptations cast the downer For Perseverance shall the croppee.

I Oly Lord Iesus, the most loloring Bridegroome of my
foule, when will the tyme
come that thou wilt lead mee to
the solemnitie of thy marriage?
I am a Pilgrime and a banished
man from thee, but yet I most
sirmely believe & nothing doubt,
but that I shall bee shortly set at
libertic out of the prison of my
boly, and appeare beforethy
face. Feare and Trenabling are
come vpon mee because I carry

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my treasure in vetlelles of claye: My minde is prone to errour, and my will is prone to finne, and therfore my spirit within mee is not alwayes ready, but the fleih is alwayes weake. Sinne leadeth mee captive, and the laws of my members is repugnant to the law of my minde: Feare and trembling are come vpon mee, because Satan lyeth in waite for my treafure: His subtiltie is great, his defire to hurr is most earnest, and his power is exceeding great. He deceived Adam in Paradife, and Indas in our Saviours schoole, and how then shall I bee safe from his treacheries? Feare and Trempling are come vpon me, because I am stil in Sworld, which is altogether fet vpon wickednes: The delights of the world intice me. Adversities in the wayof the Lord affright me, fometime the inticements of the world are pleasing vnto mee, ani

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GERHARDS and all the world is full of fnares Miferable man that I am how that I bee ble to escape them! Ioye doe affault mee, and forrower do affault mee: Miserable man how shall I bee able to stand! Feare and trembling are come vpon me, because it is GOD that worketh in mee both to will and to perfect. I am afraid least I should force GOD, by my negligence and want of care, to take from mee that good will which hee hath given mee. I make not a right vle of remission offinnes, and I refule the first grace which was given freely, and therefore I have canse to feare least GOD in his fecreet and just Indgement justly take from mee that which I have v njustly abused. I am afraide least I bee forfaken of him, whom after my first conversion I hane so often forfaken. How greivously am I vexed when I confider, that the

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the heavy and fevere Indgement ofGod shall follow after his benefits, if I make not a right vse of them! But the infinite merry of GOD raiseth mee vp, because as hee hath given mee to will he will also give vnto mee to perfect, for hee is GOD and is not changed, His mercy also is confirmed towards mee, and shall not be changed: The foundation of GOD is fure, fure indeed because it is in GOD in whom there is no change Sure indeed, because is is confirmed by the blood of Christ which alwayes speaketh loud before the throne of GOD: Sure indeed, because it is figned with the fure feales of the Sacraments: If I should seeke never solittle Salva. tion in my felfe, I must needs doubt of my Salvation : But as all my Righteousnesse is in Christ, to in him also is all the hope of my Salvation. If I had apprehended.

GERHARDS. ded and layd hold vpon Chri mine owne free will, I might feare, least my will should chan and I should loofe Christ : hee that was found of him to fought him not, will not affure with-draw himselfe againe and hee is once found. Hee that han translated mee out of the shadder of death vinto the participation of light, will not fuffer mee to turne againe vnto my forme darkenesse, Thegifts of God without repentance, and our cation by God, as concerning the will of GOD: But I could will that eyen I also were vnchangeable in that which is good: that treasure is alwayes present : but the hand that should apprehend it doth sometimes languish : But I shalbe able to apprehend Chirft because as hee hath revealed himfelfe vnto mee in his word and promises, so likewise hee will

MEDITATIONS.

erant vnto mee of his goodnesse that I may beleeve his word and promises. I will vse the helpe and import of prayers to ftrengthers my Faith, and I will not fuffer the Lord to depart out of the chamber of my heatt, vntill I have obtained Salvation. By the power of the Lord I shall be able to bee preserved vnto salvation: The Power of the Lord doeth lift mee ep and comfort mee; but mine owne Infirmity doeth oast mee downe and make mee forrowfull But the power of the Lord shall bee perfected in my weakenesse : Hee shall strengthen mee, from whom commeth all the strength of my faith : The grace of GOD doth lift mee vp, but mine vnworthinesse doth cast mee downe. But ifthere were any worthinefle in mee, then it were no grace but a reward: If of workes, then certainly not of grace: Forgrace

is not any way grace vnlesses every way gratis. Therefore I norespect vnto my workes: which is amisse, hee will ame that which is wanting, hee makevp; that which hee will impute against me, shall be as were not, Therefore is my vation onely from GOD, at therefore sure.

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MEDITAT. XLIII.

That wee must thinke dayly v

Thinkeevery day to beethy last, And, when night comes, thy life is past

Paithfull soule, looke for death every houre, becaute for the every hour it waites for the every hour In the Morning when thou shell O man, thinke that it is thy laday. And in the evening who thou

MEDITATIONS.

how goeff to bed thinke rhat it is thy last night woon earth. Whatfoever thou doeft, whatfoever thou goeft about, look about thee, and confider with thy felfe first, whether thou wouldest doe such things or no, if thou shouldest die that houre, and fo goe to GODS Indgement : What ? Doeft thou thinkey Death doth not approch, because thou thinkest not of it? or Doest thou thinke that it draweth nearer because thou thinkest vpon it? Whether thou thinkest vport it or no, whether thou speakest of it or no, it hangs alwayes over thy head. Life was lent toro thet not given as a freehold. this condition thou didft enter in wat thou shouldest goe out: Naked thou camest and naked x must goe: This life is a Pile when thou haft traviled too while then thou must returne home againe. Thou arr burgs

GERHARDS

Farmer and Tenant in this world and nota perpetuall LORD: E. very houre thinke with thy felfe whither thou hastenest every moment. In this wee are deceived, in that wee thinke wee dye then, when wee breath out our last: Every day, every houre, every moment wee dye: Whatfoever is added vnto our life is taken from it. and as it increaseth it also decrealeth: wee fall not into death suddainly, but walke vnto it step after step. This life of outs is a way, and every day wee must ridde some of it: Life and death seeme to bee must distant , but they are as neare as neare can be, for one paffeth away and the other comethon: As it is with those that travaile by Sea, they oftencimes come to the haven and yet they neither feele, nor fo much as thinke whither, they are carried: Solikewise it is with vs: Whatsoever

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ever wee doe, whether drinke, or fleep, we alwayes to our de any have passed away the said, even in the time whiles the were feeking after thinges belonging to the fustentation of this life. No man entertaines death joyfully, vnleffe hee hath long before prepared himselfe for it. In this life dye dayly vnto thy felfe, that so in death thou mayest line to GOD: Before thou dyest, letthy sinnes dye in thee: In thy life time let the old Adam dye in thee, Soat thy deathChrist shall live in thee. In thy life time let the outward man dayly decay, that at thy Death the inward man may bee renewed in thee. Death translateth thee from tyme to eternitie, for asy Tree fals, foit lyes. How carefully then ought wee to think vpon the houre of death! Tyme passeth away, butfinfinite space of Hh 2 cterGERHARDS.

maines behind:In time theretore thy felfe ready for eternitie. We wee shall be for ever, whether blemedor miserable it shall bee decreed at the houre of death: In that one moment, is eternall felicitie either enjoyed or loft. Wherefore O faithfull foule, how follicitous and carefull oughtest thou to bee in preparing thy selfe for that houre ! Thou wilt easily contemne all worldly things, if thou confiderest with thy felfe that thou must dye: Confider that thine eyes shall be darkened in death, and thou wilk eafily turne away thine eyes from beholding vanitie : Consider that thy eares shall waxe deafe at thy death; and it shall bee easy for thee to stop thy eares against impious and filthy speeches : Confider that thy tongue shall bee tyed at thy death; and thou wilt have more regard vnto thy words : Set before

before thine eyes the cold fweate y for and anxietie of those that are reafor dy to dye, and thou wilt eafily able contemne all Worldly delights: Sinc Look vpon the nakednes of them it, is that depart out of this World: yed and Poverty in this life will not full seeme graivous vnto thee Consifull der the trembling of the whole gai body at the point of death; and hog thou wilt eafily contemne the div splendour of the world: Consider rith. the mourning of the Soule being on, compelled to goe our of the house arof the body, and thou wilt eafily rilg beware of the guilt of all finge. om. Consider the corruption that folhat loweth afterdeath, and thou wilt hy for eafily bring downe thy proud flesh Consider how naked thouart left mat death, being forfaken of all the ıficreatures; and thou wilt eafily ed turne away thy love from them. ve and turne it towards the Creator: ct Consider how narrowly death TE Hh 3 looke 104

looks to thee, that thou carry a way nothing with thee at the death, and thou wilt eafily con temne all the riches of the Work Hee that in this life dyeth dayl through his finnes : doeth passe from death temporall vnto the punishments of death eternall. No man is translated vnto everlasting life, but hee that beginshere to liue inChrist. That in death therefore thou maist live, be ingratted into Christ by Faith: Let death bee alwayes in thy thoughts . becanse it is to be expected alwaies Wee carry death alwaies about vs, because we alwaies carry sinns about vs the wages of fin is death. But if thou wouldest escape the bitternesse of death, keepe the word of Christ: Faith doth conjoyne and vnite vs vnto CHRIST: Therforethey which are in Christ dye not, For Christ is their life: Heethat doth cleave vnto GOD

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by Faith is one fpirit with him. and therefore the faithfull man dyeth not for ever, because GOD is his life: The people of Ifraell paffed through the redde fea vnto the promised land, but Pharach and his hofte were drowned: So the Death of the godly is vnto them the beginning of true life, and the gate of Paradife: But the death of the wicked is not the end of their evils, but it coupleth together those evils which are past and those that follow after: They passe from the first vnto the second death. So neare is the Vnion betweene Christ and the faithfull that death it selfe cannot diff lue it in the thickest cloud of death the Torch of GODS grace shineth beforethem: In their dangerous journey Christ providerh for his beloved the Angels to bee their Protectoures. The bodies of the Saints are the temples of the holy Jy Ghost: The holy Ghost will not suffer his own temples altogether to bee destroyed by death. The word of GOD is the incorruption ble seede, it is not destroyed by death, but is hid in the hearts of the godly and shall quicken them in their due time.

MEDITAT. XLIV.

Consolations at the death of Friends:

Greive not when friends and kinsfolkes dye They gaine by deach eternisy.

Christ thy Saviour, and thouse that not bee afraid for the terrours of Death: If the violence of death doth mak thee forrowful let the power of Christ make thee toyfull. The Israelits could not drinke

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drinke the watters of Marah by reason of their bitternesse; but GOD shewed vato Moses a Tree, which being cast into the watters made them sweete. If thou are affrighted by reason of the bitternesse of death, GOD sheweth vnto thee a tree which turneth it into sweetnes, that is, a branch that did fpring from the roote of leffe: This branch is Christ and whosoever keepeth his word shall never see death, this life is burdensome and therefore it is good to be eafed of it: The misery of a Christian dyeth, but the Christian man dyeth not. That which wee call death is but going a journey, It is not an end of life, but the beginning of a better life: We doe not loofe our friends at their death, but send them before vs: our friends doe not dye, but life enjoy they goe before vs, they doe not goe from vs for ever: It is not Death Death, but a passage: When the godly depart out of this life they enter againe into life : The death of the godly is gaine vnto them. Doe our friends dye? Make this interpretation of it: That they cease to sin, they cease to be tossed and they cease to bee miserable: Doe they dye in the faith? Interpret that thus : That they depart out of the shaddow of life . that they may passe vnto true life: from darkenes to light; and from men, to GOD. Our life is a navi-gation, and death is the Haven of fecurity, and fafety; therefore wee must not grieve that our friends are dead, but rather rejoyce in their behalfe, that out of the turbulent fea theyare come fafe to the haven. This life is the sonles imprisonment, but death fets her at liberty : Therefore old Simeon being about to dye cryeth forth: Lard now lettest thy ferMEDITATIONS.

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vant depart in peace. Hee defires to bee fet at liberty, beeing thut vp in the prison of the body: We must reioyce therefore in the behalfe of our friends, that they are as it were delivered out of prison, and received into true liberry. In like manner the Apoftle defires to bee diffo lved, as being bound to his body of Earth in a kinde of miserable servitude. What? shall wee bee forrowfull that our friends are delivered out of their bonds and fee at liberty? What? shall wee for their fake put on blake mourning clothes, when as they have put on white robes? For it is written that vinto the Elect are given white tobes in token of innocencie, and Palmes in their hands in token of victory. Shall we macerate our felves with teares and fighs for their fakes, when as God hath wiped all tears from their eyes? Shall we mourne and

346 GERHARDS. and trouble our felves with grie when as they are in the pla where their is neither mourning nor greife, nor any cry heard, b they rest from their labours? Sha wee for their departure, kill of selves with immoderate griefe when as they do enjoy the fellow ship of the Angels, and truesoli joy? Shall wee for their fake weepe and vaile . when as they fing a new fong of the Lambe ha ving Harps and golden Phials Shall wee greife that they are desparted from this earth when they themselves reioyce that they are departed? What profit is it for depart out of this world, CHRIST shewed, who, when his disciples were sad, because that hee said he should depart, answered: If yee loved mee yee would reioyce rather. If as thou wert fayling, a stormy tempest should arise, and the winds lift vp the waves, and threaten

MEDITATIONS.

chreaten thipwracke, wouldest not shou make hast to the haven? Behold the world staggreth, and threatneth her ruine not onely for heroidage, but also by the end of things, and doeft not theu thanke GOD, art thou not glade tor thy freinds, that being departed the sooner they are delivered from ruines, shipwrackes, and imminent plagues? In whose hands art thou kept fafer then in the hands of Christ? In what place can the foules of thy friends reft fafer then in the kingdome of paradife? Heare what the Apostle faith concerning death: Death is gaine, it is gaine to have escaped the increase of linne, it is gaine to have left the things that areworfe and to have passed to the better. Although, those whom by death thou hast lost were very deare vnto thee, yet let God be more deare vnto thee, whose will it was to li take

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tak them ento himself. Be not gry with the Lord for taking way what hee hath given: H hath received his owne, hee ha taken nothing from thee. Do no take it ill that the Lord do require what hee did onely led thee: It is onely the Lord that foreseeth evils to come: It was his providence therefore to take away thy friends that they might not bee entangled in the mistor tunes to come. They that dye in the Lord rest sweetly in their gra ves, when those that are alive are tormented grievously even in the palaces of their kingdome. If by death thou hast lost those that were deare vnto thee, beleeve that thou shalt hereafter receive them more deare vnto thee: A little distance of time doeth seperate thee from them , but bleffed and feenre eternity thall joyne thee gaine vinto them. For wee hope

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spon a most true promise, that we shall depart out of this life, from whence some of our freinds are departed before vs, and that wee shall come to that life, where the more known the more deare they shall bee vnto vs, and amiable, without seare of any dissension.

What ever Soule hath been before, or shall beereafter bee,

Shall bee receiv'd with Theatre of hudge espacitie.

There shall week now the face of them that of our kindred bee,

And speake and answere in our course each interchangeablie

There with the Brother Sister Shall, and Sonne with tather see.

And there they shall keepe bolie dayes for all excrustic

Therefore thinke not onelievpon the time of thy Friends for faking thee, that is, at their death: But rather thinke also vpon the time when they shall bee restored againe vn: o thee, that is, at the

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Refurrection. To them that firm lie beleeue the Resurrectio. Dear seemeth not Death, but rather quiet sleepe. The vniverse seeme to bee a glaffe, in which wee may behold the Resurrection: The Sun that fets every night, riferh again in the Morning: The herbes that are dead in the winter, shooteva againe in the Spring: The Phoenix at her death reviveth her felfe againe: When seasons are past they returne againe : After Fruites are come to maturitie still-there fucceede others. Seedes valesse they dye and bee corrupted they rife not againe with increase: All things are elerved by perifhing, & generated by corrupting. Shall wee thinke then that God hath to no end or purpose set before vs these Types in Nature? Shall Nature be more powerfull than God, who hath promised that our bodies shall rise againe? Hee that quickeneth

MEDITATIONS. quickenth the grain of the feedes that are dead and rotten, that thou mayest line thereby in this world, shall not hee much more raise vp thee and thine, that then mayelt line with them for ever, God hath called thy loving Friendes vnto their beds: And doe not thou envie them their quiet rest: The Refurrection will shortlie come. It may bee, thou didft hope that thy Friends before their death would have beene profitable members of the militant Church : Butit hath pleased God to make them members of the Church Triumphant: Seeing it hath pleafed God, bee thou well pleased may bee, zhou thoughtest that thy Friendes before their death would not haue attained to the knowledge of diverse things: But it hath pleafed God to take them vp into the heaven'ie Accademie, there to learne true wisdome: Seeing therefore

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GERHARDS 352 fore it hath pleased God, bee thou also well pleased: It may be, that thou didft hope that thy Friend before their death would bee ray fed out of the dust, and bee fet at with Princes: But it hath pleafed God to make them the fellowes of heavenlie Princes, that is, the holie Angels: Seeing therefore it hath fo pleased God, beethou all fo well pleased: It may bee thou didft hope that thy Friendes bei fore their death would have gathered together much riches : But it hath pleased God to mak them partakers of the delights of his heavenire Kingdome: And therefore feeing that it hath pleased God, bee thou also well pleased. Holie God, Thou hast taken away nothing, but what thou gaveft, blessed bee thy Name for ever and ever.

MEDITAT. XLV.

Of the last ludgement.

Remember that Christ Iesus Shall, Thoughts, Words, and Deedes, to Indgement call.

He Father judgeth no man, but hath made over all Judgement to his Sonne. I know, Lordlesus, that thou wilt come as thee severe ludge of all men, to bring their thoughts, words, and deeds, to light, though they were done in darknes. Aboue, thereshal bee a severe Iudge; beneath, hell. gaping: within, the Conscience gnawing; without, the fire flaming; on the right hand, finnes accusing; on the left hand, the Divels terrifying: The good Angels keeping out of heaven, and the euill Angels pulling down to Hell: Then Lord, lefus . to whom

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whom shall I betake my selfe these my strairs? I am afraided all my workes knowing thou fpa rest not every one that offendeth I shall there be set betweene tim & eternitie: Time will be past, bu Finfinite space of eternitie willing main behind: The malignat spirit wilrequire their wicked works to which they have perswadedine & in that fevere Indgement they will produce al they know ig unit me, that they may draw my Soule into § fellowship of their torments. All the hoft of heaven shall confume away, the heavens shall bee rolled together like a scrole, all the hoft of them thall fall, even as a lease falleth from the vine or fige tree. The Sunne shall bee ashamed, and the Moone shall bee brought to confusion: But if thefe the workes of thine handes, which n ver committed any evillagainst thee, if they flye away fro

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thy fight, how thal I miferable finner be able to appeare before thy face? The Heaven of Heavens are not pure in thy fight, what am I then that drinke in iniquitie like water? But if the Righteous shall scarse be saved where shal the sinner appeare? Whither then shall I five, or to whom shall I goe . O Lord? Thou shalt bee the Judge of my sinnes, who dyedst for my finnes: Forthe Father judgeth no man, but hath made over all Iu lgment vnto his Sonne : The Father delivered all Iudgement to the Sonne, but the Sonne againe was delivered for our linnes. For God so loved the world that hee gaue his onelie begotten Sonne, not to condemne the world, but that the world might be faved through him: How canst thou then condemne mee, Lord Iesus, when as thou wast fent by thy Pather to sauc mee? Thou didft fulfill the will of thy

GERHARDS 356 thy Father in all things, how the wilt thou fulfill it in faving m miserable sinner? It is not the will of thy Father that one of th little ones should perish: And am a little one in thy fight, and little alfo in mine owne fight: Fo what am I but duft&ashes? Neithe onlie dust & ashes, but also a veri litle one & a very dwarf for profit ciencie in pietie: Perfect theres fore in mee little one the will of thy Father. Thou comest O Iesus to saue that which was lost, how then canst thou condemne him that defires to bee faved? My fini will accuse mee, and call vpon the Judge for fevere sentence, but thou haltitaken my fins vponithee Thou hast taken away thefins of world, how then hast thou not taken away mine alfo? How cant thou condemne me for my finnes, when thou dyedft for them? The dyedst forthe finnes of the whole

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world: How then hast thou not dyed for mine also? Certainlie, Lord Ielus, If thon hadst meant to deale with mee in thy ftrict Iudgement, thou wouldest never have descended from heaven to take vpon thee my flesh, to dye, and to bee crucified. The divels will accuse mee, and require of my Soule the workes wherento they have perswaded mee: But the prince of this world is condemned, and hath nothing in thee, and if hee hath nothing in thee, then certainlie heehath nothing in mee: For I beleeue in thee, O Lord, therefore thou remainest in mee and I in thee : He will accuse mee, that I am thy Friend; Hee will accuse mee, that I am thy Brother, that am I the beloved Son of the Eternall Father: How then canst thou deale with mee in thy Arich Iudgement, seeing that I am thy Friend, thy Brother, and thy Sonne? At that Indgement Mo-

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fes will accuse me and pronoun mee accurfed, for not keeping that is written in the Book of the law: But thou, O Christ, wa made the curfe for mee, that might bee freede from the cur of the law. I fall bee curfed b Mofes , but bleffed by Thee : For 1 defire to heare that voyce: Com yee ble ffed of my Father , posten the Kingdome prepared for your Moses will accuse mee : but thou wilt not accuse me to thy Father, yea, Theu makeft interceffion for mee. Theref re I am not afraide of Mofes his curse, because The haft taken away the hand-writing which was against me. The damned will accuse me, & pronounce mee guiltie of the same fault with them: I confesse, Lord lesus, my guiltinesse doeth conjoyne mee with them , but the acknowledgement of my guiltinesse, and the faving knowledge of thee doeth diejoyn

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disioyne mee from them. Hee that heareth thy word, and beleeveth on him that fent thee, hath life everlasting, and shall not come into condemnation, I heare the word, Lord, and in thee I beleeve with weake Faith, but yet Fakh: Lord I beleeue, yet helpe thou my vnbeliefe: Lord I beleeue, but yet doe thou increase my Faith : Although I am not free from all the finnes of the damned, yet thou, O Lord, shalt deliver mee from vnbeliefe. All mine acculers do terrifie me, but thou being my Indge doett comfort mee : To thee hath the Father, made over all Judgement : Into thine hands hath hee delivered all thinges: and againe Thee hath hee delivered up for vs all: and thou haft delivered vp thy felfe for the Church to fanchine it, and cleanfe it by the wathing of water through the Word. How canst thou then according to se-Kk VCIC

vere Iudgement judge those whom thou hast delivered thy to death, even the death of Crosse? Thou canst not hate to owne siesh: Wee are member thy bodie, of thy siesh, and thy bones.

MEDITAT. XLVI.

Of the desire of eternall 4

An earthlie things tread under the And let thy thoughts in Heaven bee

Evout Soule thou musta love this life which is tra sitorie; but rather y who remaineth for ever: Ascend vp thy desires to y place where the is Youth without Olde age, I without Death, Ioy without S row, and a Kingdome without change: If beautie delight the ofe MEDITATIONS. thy he Righteous skall shine as the 1 06 inne: If fwiftnelle, and ftrength; tet he Elect shall bee like vnto the nbe ngels of God: If a long & healthand all Life: There shall bee healthull eternitie, and eternall healthninesse: If fulnesse, the Elect shall see filled, when the glorie of the Lord shall appeare : If melodie; There doe the Quires of Anels sing without end: If pure pleasure; God shall make those that are his, drunke in the torrent of pleasure. If wisedome, the very wisdome of God shall shew it felfe ento them: If loue; They half lone God more than themselves, and one another as them felves, & God shall love them more than they themselves: If Concord delight: There they shall bee all of one minde: If Power; To the Bleck shall all things be easie; they shall desire nothing but what they shall bee able, and they shall defire no-Kk t thing .

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362 GERHARDS. thing but what God will have to will, and to defire: If Hon and Riches delight; God will n his faithfull servantes Rul over many things: If true fect tie: They shalbe as certaine ne to want that good, as they are c 1 taine that they themselves wot never loofe it willinglie, and the God that loveth them will n ver take them against their w that which they love, and that n thing is more powerful than Go to separate God and them after der. Whatsoever the Elect can d fire, there they shall find; because they hall behold Him, that is A in All Face to Face : So great a the goods of that life that the cannot bee measured, so man f they cannot be numbred, and pretious y they cannot be value There shalbe eternall health vois our bodies, and great puritie this our foules, there shall bee glorie and fulnes of divine pleasure, there

MEDITATIONS. hall wee have familiaritie with the Saintes and Angels for ever, having our bodies of admirable clearnesse and brightnesse. The Elect shall reioyce for the pleasantnes of the place, which they shal possesse , for the pleasant so-cietie in which they shall reigne; for the glorie of their bodyes, which they shall put on; for the world which they have despised; & for Hell which they have escap ped. The least crowne of eternall lifshalbe more wroth tha a thoufind world. because they are at finite, but this infinite: Neither is there any feare that they shall envicone anothers brightnes, because there' shall reigne in them all, vnity of love: By reason of that high degree of lone, whatfoever happeneth to one of the elect, the rest shall as much rejoyce ar, as if it were their owne. There is no greater good then GOD, in Kk 3

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Heaven and in Earth: Theref 101 there can bee no greater and p ola fect, loy, then to fee and po lin sesse GOD: Therefore to see G wa for one moment shail goe beyor A all joyes. For wee shall see GO ve in himselfe , GOD in vs, and o pa selves in GOD: In the way of th th life wee have Christ with vs , b W hidden under the covering of the P word and facraments: We know him not here, as hee is, but in the life to come wee shall behold his in presence, whe ke shal distribut vnto vs the bread that fatisfied forever: As the Disciples knew him not voon the way, but in the Innear length, when hee broke bread ento them. The heavenly le rufalem hath no temple made with hands, neither Sun nor Moon because the temple thereof is eternall, and God is the life thereof. Vision succeeds in the place of faith: attainment in the place of hope

MEDITATIONS. ope, and perfect fruition in the place of loue. As at the builling of Solomons temple there was heard neither the found of Axe nor Hammer: So in the heavenly Ierusalem, their is neither paine nor tribulation felt: because the materials of this Temple, to wit, the Spirituall stones are prepared by tribulation in the world long before. The Queene that came to Solomon is the Soule travailing to the heavenly Ierusalem vnto Christ: Shee entreth in with a great traine of Holy Angels, with gold and pretious stones of divers vertues; Shee will wonder at the wisedome of Christ the king, the order of his ministers, that is, the Angels and the Saints; The fare of his table, that is the fulnesse of eternall repast, the price and value of his clothes, that is, the bodyes glorified; the beauty of his houle, that is, the greatnesse of the heavenly

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venly palice; the facrifices, the is, the multitude of his div praises: shee bee turned astonishment, and confesse s could not beleeve what shee no feeth with her eyes, Therefore the faithfull soule lift vp her fell and confider what good things prepared for her: Thisher let the Spirit bee directed whither length it shall go In time we mu frine to goe thither , where length wee must remaine for alle ternity: Intouhis glory of the Lord shall no an enter but her thar defireth to enter - Doeft thou hope to appeare hereafter before the face of the Lord? Study then after holinesse, because he is holy Doest thou looke for the follows ship of the heavenly Angels? Take heede then that thou doeft not by thy fins deprine thy felfe of their ministery. Doest thou hope afte things eternall? Why then doe

MEDITATIONS.

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thou fo much defire things temporall? Doest thou seeke a city to come? Why then doest thou defire here an abiding place: Doeft thou defire to come to CHRIST? Why then doeft thouseare death? It is the property of him that would not come to Christ, to feare death Doest thou defire to enter into the heavenly Ierufalem? Why then doest thou defile thy felfe with fo many and fuch grievous finnes whereas it is written that nothing which is defiled shall enter in there: Doeft thouse fire to enjoy at length the Tree of life? Lay hold then on Christ the true Tree of Life, by true Faith in this life. For it is written : Bleffed are they that have their robs washed in the blood of the Lambe, that they may have part in the Tree of Life. & enter into the city by the gates without, are dogs and forcerers: Beware therefore of the losse of Chastitie,

to be seen and you

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Chastity. Without are murther Take heede therefore of Ang Without are fuch as serue Ide Beware therefore of Coverous Without are lyars; beware the fore of all the malice of sinne. thou desirest to enter in to t marriage of the Lambe, defire t Bridegroomes comming. The f rit and the Spoule fay, COM If thou hast not the earnest of Spirit, by which thou mayest cr Come LORD, The Bridgroom will never leade, thee in vnto the heavenly Marriage. Thou art no the spouse, If thou desirest not the comming of the Bridegroom Wouldest thou haue a place in the new heaven and s new earth?wh then doest thou fo cleave, vn the old? Wouldest thou be mad partakerof the Creatore? When fore then doest thou so cleaue v to & simplecreatures, dost y expe the building of God, the house n

MEDITATIONS. 369 hade with hands, eternall in the then eavens? Why then doest thou Ang ot defire that this earthly house e Ide fthy dwelling may be diffolved? ousn' oest thou desire to bee clothed? e the Vhy then doest thou not provide nne. For thy felfe that thou beeft not to to ound naked? If the holy Trinity fire the welleth not in thy heart by grace The fin this life, it shall never dwell in O M thee by glory in the life to come. of the fthou hast not a taste of eternall est creelicity in this life, I shalt never haue a ful draught invlifto come.

> MEDITAT. XLVII. Of the Beatificall Vision of God, in Heaven.

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The Saints are Pilgrimes here below. And tow rds their country Heavengot.

N my Fathers house are many manfions, they are the words Lof our Saviour. Lord, I defire

to fee that place where thou h prepared for mee an everlate manfion: For I am a stranger a fojourner here, as all my fath were: The dayes of my pilgrim are fewe and evill : Therefore this life, wherein I line in exi I do long after my heavenly Cot try. My Convertation is in he ven: I defire to fee the goodne of the LORD in the land of t living. This life passeth away a shadow, my dayes are measur out, and my substance is even nothing in thy fight : What the is my Hope? Is it not the LORI LORDIESVS when will it that I shall come vnto thee? Whe thall I appeare before thy face? A theHart panteth after the fountal ofwaters, so doeth my soule afte thee O God. Oh the true, per fect, and full joy! Ohloy of loye forpassing all loy, without which there is no for When thall I en

MEDITATIONS. er into thee , that I may fee my God that dwelleth in thee ? Thou halt fill mee, O Lord, with the joy of thy Countenance: there are pleasures at thy right hand for evermore: I shall bee made drunke with the plentifulnes of thy houses thou shalt give meeto drinke of the broke of thy pleasures: with thee is the Fountaine of Life. Oh life to bee defired! Oh bleffed felicity! In which the most holy Trinity shall bee the perfection of bur defires which we shalfee without end; loue without loathing, & praise without beeing weary : To ke GOD, will furpasse all loyes : To fee Christ, to line with Christ, to heare Christ, will surpasse all the defires of our hearts: O lefus Christ the most sweete Bride. groome of my foule, when wils thou leade thy Spoufe into thy Royall Pallace What can bee wanting there. What can be there

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THE PROPERTY

GERHARDS there beside to bee desired, or pected, where God shall bee at all. Hee shall be beauty to the Hony to the Tafte, Mulicke to Eare, Balfame to the Nofe, Flower to the Touch: GOD f bee all in all, and shall distrib vnto everyone good things acc ding to the defires of his ow heart : If thou defireft Life Health, If Peace, If honour, G shalbe there all in all. The My ries which are now fealed vpi great Doctours of the Church, fi bee then revealed even vnto Ba The bleffed humanity of Ch shalbe there preset vnto vs, & preach vnto vs with a most fwe voyce concerning the Mysteries our falvation. His voyce is fwee and his face is comely, full grace are his lips, and he is cro ned with glory and honour : B if GOD shall bee all in all, the stall hee bee fulnesse of light

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MEDITATIONS the vnderstanding, plenty of peace to the will, and continuance of eternitie to the memorie. The Sane will satisfie the understanding with perfect knowledge, The Holy Ghost will satisfie the will with most sweete lone, and the father will fatisfie the memory with the remembrance of both. Thou OGod shall bee our light, and in thy light shall wee see light, that is, wee shall fee thee in thy felfe, in the brightnesse of thy countinance, when we shall see thee face to face: Neither shall wee onely fee thee; but wee thall also line with thee, neither thall we only line with thee, but wee shall also prayfe thee, neither thall we only praise thee , but wee also thall reloyce with thee, neither shall wee onely rei yee with thee, but wee shall also bee like vnto the Angels neither thall wee bee like vnto the

Angels onely, but even vnto God L1 2 him-

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TO R. O. E. E. E. E. E. S. O. O.

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GERHARDS himselfe blessed for ever. Lett faithfull soule bee here astonish and adore the mercy of her San our: Hee doth not onely receive es his enemies into favour, be hee doth also forgine our finnes, neither doth he forgine our finne onely but hee doth also bestowe rightecufnessevpon vs , neither fo onely, but hee doeth leadys alfo into our heavenly inheritance, yea hee makes vs like vnto the Ani gels, and even vnto himselfe also, Oh most blessed city! Oh Heavenly Ierusalem! Oh the holy seate of the most holy Trinity! when shall it bee that I shall enter into thy Temple? The Lambe is the Heavenly Ierusalem, to wit, the Lambe which taketh away the finnes of the world, and was flain for them from the beginning of the world. When thall the time come that I may in that Temple. worship my GOD, that is, GOD

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MEDITATIONS. in GOD? When will that funne rife vpon me, which enlighteneth that holy city? I am yet a banifled man from my Country, but there is layd up for mee an ample inheritance. To those that beleeue, power is given to bee made the fonnes of GOD: And if wee lee sonnes, wee are then heires, heires of GOD, and coheires with Christ. Lift vp thy selfe Omy soule and long to come to thine inheritance. The Lord is the portion of my inheritance, and my exceeding great reward: What could the most ample mercyand bounty of GODbestow vpon vs more then this? He bestowes Life; Hee be-. stowes his Sonne! Hee bestowes himselfe: And If hee had any thing else greater in heaven or in Earth, he would bestow even that alf, vpon vs: In GOD weeline, Gods Temple wee are, GOD wee possesse, here indeed in the Spirit, LI 3 and

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and in a mystery, but there is trueth: There shall our hope be come fruition, there shall wee no onely remaine, but dwell for ever

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MEDITAT. XLVIII.

Of the most comfortable fellow. Ship of the Angels, in Heaven

If then beeft here a child of Grace.
Mong ft Augels thou shalt have a place

T the resurrection of ydead they shall neither marry nor shall be given in marry riage, but shall be like vnto the Angels of GOD in heaven, who can worthily set forth with pray ses this honour of the blessed? Into wh se heart hath this glory of the blessed ever entred? The Elect beeing renewed by a glorious resurrection shall enjoy the saving vision of GOD without all feare

MEDITATIONS. of death, and without any spot of corruption. I have feene the Lord ficeto face, & my lif is preserved friene holy Patriarch But if the at of GOD for a moment could bring fo great loy, what joy will it bring to see him for everilf y sight of GOD appearing in the shape of min brought salvation and life into his foule, certainly the feeing of him face to face shall bring life and everlasting felicity. What the can be added to this felicity? What can the elect defire the fruition of the light of GOD? And yet notwithstanding they shall enion the most sweete and bleffed fellowshippe, of the Angels: Neither shall they onelie enjoy their fellowship, but they shall bee also like vito them for the nimblenesse, brightnesse, and immortality of their bodies: Wee shall bee clothed with the same garment that they are, wee fiall Azad

GERHARDS stard before the Throne of the Lambe clothed with long white robes and figne vnto the Lord a everlasting fong, wee shall shin in the same crowne of vertues, shal reioyce in the same priviled of immortality. Wee haue seene the Angels of the Lord and wee stall surely dye. cryeth out Manoah, but wee shall see thousand thonsands, and tenne thousand thousands of Angels, and yet wee Pall live for ever. And if wee shall bee like vnto Angels, furely wee shall have no cause to feare. least wee bee seperate from them by the vnlikenesse of our sinnes, Wee stall put off the ragged coate of our finnefull Nature; and our nakednesse shall bee covered with y garment of salvation, & we shall be clothed with the white robe of Righteousnesse. No man can receine hurt, no man is angry, no man envious, there is no flandedring

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. MEDITATIONS. ring, no Concupifcence, there is no ambition after honour and power: We shall not be leaden with the burden of our finnes, neither shall wee be constrained to weepe and wash away the spots ofour finnes with penitent teares, neither shall wee have cause to feare the deadly wounds of our soule: For the Lyon of the Tribe of Iudah hath ouercome, and through his vertue weehaue all overcome. Againe if wee shall bee like vnto the Angels, wee shall have no defire after meate or drinke: GOD shall bee our meate, with whose pleasures wee shall bee satisfied, GOD shall bee our meate, which onely doth refresh vs and is never deficient. The bleffed shall neither hunger, nor thrift, any more the funne and the heate shall not

fcorch them because their mercifull father shall feede them, and shall lead them to the living foun-

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GERHARDS taines of waters. Out of their be leys shall flow rivers of living ters. There shall bee a prepar feast of marrow and fatnesse, as wine clarified. We shall feast, an bee merrie, and fing joyfully the joy ofheart. Lord Iesus, the things shall bee fulfiled in Spin and in truth : Of the fruite of the vine shall wee drinke in thy fathers kingdome, but yet in spirit and in treuth. For the worder which thou speakest vato vs are spirit and life, and thou declarest the joy of the world to come, by the Language of this world. A. gaine if wee shall bee like vnto the Angels, we shall bee free from the feare of death; for death shall be swallowed up in victory, and shall bee trod downe for ever, and God shall wipe away all teares from the eyes of his people. Therefore there shall bee loy without Sorrow, which conteineth everlasting loy

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MEDITATIONS. Joy ; Health without Sickeneffe: Life without Death; Light without Darkeneffe; Love which shall never waxcold; Ioy which shall never decrease: No fighing shall bee heard there, no greife felt, no forrowfull thing feene, but there shall bee Icy for ever, There shall beegreat and certaine fecurity, secure quietnesse, quiet pleasure, pleasant happinesse, happy eternitie, eternall blessednesse, the bleffed Trinity, the Vnity of the Trinity , Ithe Deitie of the Vnity , and the bleffed fight of the Dye y. Lift up thy felfe O my Soule, and weigh with thy felfe, the honour conferred upon vs by Christ: We shall beemade fellowes with the companies of Angels and Archangels, with thrones, and dominions with principallities and with powers. Neither shall wee onely bee fellowes with them, but wee shall belike vnto them. We shall there know

know the Angel that was appl ted by GOD to bee our keepe our life time, neither shall rife stand in need of his ministery, in. wee shall bee delighted with sweete company: Wee shall n desirehis protection, but we sh reioyce for his good followship and wee shall behold his bright nes with eyes enlightned. Again if wee shall bee like vnto the At gels, our fraileweake and mortal bodyes shall be changed, and they shall bee made spirituall, nimble, and immortall. They shall bee light becanfe they shall bee near vnto GOD, who dwelleth in light that no mortall man can aproach vnto, and is covered with light if with a Garment. They shall be incorruptible, because they shall bee made conformable vnto the Angels, and vnto the glorified body of Christ: They are sowne in corruption but they shall rife a gaine

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MEDITATIONS.

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gaine in incorruption: they are fowne in dishonour, but they shall rise again in glory, they are sowne in weakenesse, but they shall rise againe in power: It is sowne a naturall body, it shall rise againe a spirituall body; and it shall shine like the brightnesse of the simament, for ever. Come, Lord Iesus, and make vs partakers of that glory!

MEDITAT. XLIX.

Of the greivousnesse of the Tors

If into Hell thou would'st not fall, Bee there by Thoughts continuall.

Hinke O devout soule, vpon the grievousnes of Hell Torments, and thou shalt easily get the masterie of all wicked pleasure in sinne. There shall bee Mm the GERHARDS

the presence of all evill, and absence of all good. What e can bee wanting to them who punished for the greatest evil, a that is sinne? What good this can bee present to them, who removed from the cheifest good and that is GOD? There shall the heate of fire and the freezi of cold, there shall bee perpetu darkenes: There shall be smoat and continuall teares, There shall and continuall teares, There sh bee terrible fight of the Divel Ther shalbe crying for ever: The shalbe drineffe, thrift, & ftinke brimestone, the worme of Confe ence, feare, griefe shame, as confusion for sinnes made man fest to all, envy, hatred, forror want of divine vision, and losser all hope. By the power of GQ the light of the fire shall be fee rated from the burning quality the light shall ferue for the loy the Saints, and the burning qual

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MEDITATIONS, of the torment of the damned e it shall shine to the damned, but ho not as an object of comfort, la hat they may fee it and reloyce; this But to the increasing of their miferie, that they may fee & greive the more: The fight shall bee de-all prined of the light of youn, Moon, st all the stars, as also of the fight of Christ and all the Saints: And a it shall be punished with weeping she smoake and the fight of the divels vel and all the damned; The eares The shall heare schreetching, and fre-Ko quent blasphemies of the damned ar Divils. The Tast shall be afflicted nam with Hunger and Thrist and shall bee deprived of all the pleafure of The Smell of the S of Brimstone: The touch shall fecte the fire within and without burning and peircing even to the marrow. The Bodyes of the dam-Mm 2

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ned shall be deformed, obscou flow, and heavy. The mem h thall beetormented with the membrance of linnes past, neil will thee greive fo much, that hath finned, as that thee hathi her pleasures. One sparke of fire shal more torment the fint then if a woman should remain in Labour and travaile a thoula yeares: There shall bee weep for greife, and gnashing of te for madnesse: In the flesh th shall be tormented by the work of Conscience : There is no fin which shall not have his prof torment: As there is nothing bee defired in the kingdome heaven which may not bee foul fo in hell there is nothing fou that is desired. It will nothing profit the damned there, to ha euloyed divers pleasures in the life, yea the remembrance of the shall grewoully torment them

MEDITATIONS. wil nothing profit the damned to have enjoyed diverse pleasures in their Life, yea, the remembrance to of the shall grievously torment them: It wil nothing profit ydamned to have lived here in this lif in perpetuall fulnes and drunkennes for then they shall not obtaine fo much as a little drope of water. It will nothing profit them, to have beene clothed with pretious garments, because they shall bee covered with confusion, and haue their bodies clothed with shame, It will nothing profit them, to haue lived, in honour, for inhell there is no honour, but continuall fighing and dolour. It will nothing profit them, to have heaped vpriches in this life because they shall bee all there poore alike. They fnall bee removed from the beatificall vision of God. Not to fee God exceedes all the punishmentes of Hell, If the damned

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which are shut vp in the prison of hell, could but see Gods face, the should feele no paine, no griefe no forrrow. They shall feele th wrath of God, and yearhey sha never see the beatificall Face of GOD: They shall feele punish ments from his Face, and yet they shall never behold his Face: The furie of the Lord shall alwayes kindle the fire of eternal! damna tion like a river of Brimestone: Neither shall they onelie bee removed from beholding God, but they shall bee also miserablie tormanted by the fight of the divels: They shall feele their whippes whose commands they have followed in this life. If the fight of a feeming Ghaft doeth almost exanimate a man in this life, what shall the horrible fight of the divels which shall last for ever? Neither shall they onelie beecompelled to bee with the devils, but they

MEDITATIONS. they shall feele themselves tormented by them for ever. If in this life by Gods permission the Divell doeth fo grieuousie afflict the Saints, how grievonflie shall hee torment the damned, which are given up to his power for ever? The damned shall 'not onelie bee tormented by the devils foutwardlie, but by the worme of Conscience also inwardlie. All sinnes whatfoever they have committed shall bee set daylie before their eyes: And their torture shall bee fo much the greater, because there remaines no more the benefite of Repentance. When the Virgins that are prepared are entered in with the Bridegroome, the gate shall bee shut presentlie; Vnderstand thou the gate of Indulgence, the gate of Mercie, the gate of Confolation, the gate of Hope, the gate of Grace, the gate of holie Conversion. The damned shall CIA

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cry, and fay to the Mountain and rockes, Fall vpon vs, and his vs from the wrath of the Lamb but their cry shall be in vaine, b cause heaven and earth shall from his wrath, as it is written Everie Estand fled away, and the Mountaines were not founde Whatsoever is given to the Elect to the increasing of their Glorie, all that shall turne to the damned to the increasing of their forrow: There shall be indeede degrees of punishments, but yet he that feeleth least torment, shall receive no case thereby. Hee that is tormented with greater punishments. shall enviehim that is tormented with leffe: The damned shall receine no ease from this, that some of their kinfmen and friendes are r ceived into the heavenly palaces. Because the Elect shall not grieve at all, that fomeof their kindred. are gone to hell to bee tormented

MEDITATIONS 301 for ever. So great shall the paine and torment bee in the damned, f their minde can think evpon nothing but that whervato the force of paine driueth them. The damned shall have all the Creatures of God, they shall hath one another, they shall hate the holie Angels, and the Elect, and even God himselfe, but not in himselfe and in his owne nature, but in the effects of his lustice. All the evils of this life are single: One is troubled with Povertie, another is tormenred with grievous ficknesse: One is oppressed with hard servitude, another is laden with the burden of reproaches: But there, all at once shall bee tormented with all evils: The paines there shall bee vniverfall, in all the senses, and in all the members: In this life hope of release mitigateth all troubles; but, there is left none delive-

rance. The punishments of hell

are

GERHARDS 392 are not onelie eternall but the is no ease so much as for a m ment. And hence it is that if men fince Adam to this prefe day, and all that are yet to b borne, should line to the last da and frould fuffer but one punit ment in hell as the foule that fin neth must suffer f'r one finne, ever rie portion of that punishment which any one of them should fuffer, would bee greater, than all the torments, that all Fellons, Malefactours have ever fuffired. O Lord, grant vnto vs, that wee may thinke vpon hell, that we neverfall into it!

MEDITAT. L.

Of the eternitie of Hell-tore

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The paines of Hell doe farre extend .
Beyond all tymes world without end.

Hinke O devout faule, vpon the eternity of hell torments. and thou thalt more truelie. enderstand the grieve usnesse therof. In hell there is a raging flame which burneth without end. The life of the damned is to dye without end . The death of the dam . ned is to line in evernall torments: For neither is the termentour wearied, neither doe hithe tormented dye. So doth the fire confume there, that fill it leaves fomewhat: So are he cormentes. there encreased, that still they are renewed: So shall the damned eye. that they shall alwayes line: So hall they live that they Mall alwayes dye. For a man to be tormented withour any end this is it that goes beyond all the bounds of desperation: For what is more grievous

grievous, than alwayes to wile which hall never bee , and to that which shall alwayes be? I damned shall never obtaine wh they would , and shalbe confir ned ever to suffer what they wor not. When the wrath of God fi cease, then shall the torments the damned cease; but § wrath God is eternal, & therefore &To ments of Hell are eternall: Wh the damned shall truelie repent they shall be delivered from sinnes but the time of repentant is past, and therefore there maines, no hope of indulgence When the devils shal cease to to ment, then shal the damnedce to bee tormented ; but the furie the devill shall never cease, then fore the torments of the damhe shall never cease.

When Gods Iustice shalbe changed, then shall the tormentes of the damned bee changed a But

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the luftice of God is vnchange able, therefore the tormentes of the damned shall bee eternall. The fentence of fevere Iudgement requires, that they should never want punishment, who in this would never want sinne . It is luft. y there should be none end of par nishment of the damned; begause as long as they could, they would make none end of finning. The damned finned in their eternitie that is, as long as they lived? therfore it is just that they should bee punished in God's eternities Their finne had an ende , becaufe their life had an end; but they would have made none end offin ning, but that they were forced to mak an end of living, that to they might have finned without end. The matter of Hell-fire is eternal, that is, the staine of sin, and therefore meete it is that the punishment should bee eternalt. The Nn

GERHARDS. filthines of the fins of the damne can never bee removed out of fight of God, how then canygreat nelle of punishments appointed for finne bee removed ! Befides, fin is an infinite evill, because it committed against an infinite e vill, because it is committed a gainst an infinite good, and Christ payde for an infinite price, and therefore meete it is that their punishmentes, who dye in their finnes, should bee infinite: Man destroyed in himselfe the eternal good, and therefore in the ludge ment of God hee doeth justile fall into everlasting evill. God at the beginning created man after his owne Image, that hee mightline with him for ever ; God by Chris reformed man after his owne I mage, when he was fallen into fine Hee hath provided for all, meanes

of eternall Saluation, and he hath

offered vnto all, the reward of e-

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MEDITATIONS.

ternall Life, and therefore it is Iust, that they which would voluntarilie want everlafting rewards, should be made fubject to everlasting punishments. An evill will, shall never bee taken away from the damned, and therefore the punishment of their evill will shall never be taken away fro them. The damned made choyfe of momentarie pleasure, and finite goods before GOD the infinite Good, they longed after the delight of this short and flitting lif, rather that friches of eternall life; It is just therfore that they should suffer eternall punishments. Oh, eternitie not to bee termed! Oh eternitie not to bee meafured by the space of tyme! Oh eternitie not to bee conceived by humane understanding! How much doest then augment the punishments of the damned! After innumerable thousands of yeares they shall bee Nn 2 comGERHARDS.

compelled to thinke that then is but the beginning of their to ments. What a grievous thing it to lye, though in a verie for bedde, for thirtie yeares without mooving, and how grievous shali bee then to burne in that Lake of brimstone thirtie thousad thousad yeares! Oh exernitie, eternitie! it is thou alone beyond all meafure that doest increase the punishments of the damned. Grieyous is the paine of the damned for the crueltie of the punishments, it is yet more grievous for the diversitie of the punishments. but it is most grivous for eternities of the punishments. There shall bee death without death, and end without end, defect without defed, because death ever liveth, and the end ever beginneth, and the defect is never deficient. The damned shall feeke life, and shall not finde is, they shall feek death, and

& it shall fly, from them. After an hundred thousad thousad thousad of yeares they shal return without end to the same punishments. The thought of the continuance of their forrow shall torment them more than the fense of outward torment. What can bee more miserable than so to dye, that thou mayest alwayes line, and so to live that thou mayest alwayes dye? That life shall bee mortiferous, and that death shall bee immortall: If it bee Life, why doth it kill? & if it be death, why doth it alwayes endure? What eternitic is we doe not perfectlie know ; And it is no wonder: For what created minde can comprehend that, which canot bee meafured by any time? But if thou wouldest gueffe what the space of eternitie is, thinke upon the time that was before the world was created. If thou canst finde Gods beginning, Nn 3 then

GERHARDS too then mayest thou finde when the punishments of the damned shall haue an end. Imagine thou fawest an exceeding high mountaine, which for its greatnesse exceeded heaven and earth; Imagine alfo that fome bird everie thousand yeare should carry from this mountaine one graine of the smallest dust: There might bee some hope that at length after the end of many incomprehenfible thousands of yeares the greatnes of that mountaine might bee confumed : But it cannot be hoped that the fire of Hell should ever goe out. The reward of the elect shall never bee ended: therefore the punishments of the damned, shall never bee ended: Because as the mercy of GOD is infinite towards the elect; So the Iustice of GOD is infinite towards the reprobate. Imagine that the damned had fo manykinds of tormets

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MEDITATIONS. as there are little drops in the vast fea: Imagine also that at every thousand yeare some little bird should fly thither, and, sucke a fmall drop thereof; there might bee some hope that at length the fea would bee exhausted and become dry: But it cannot bee hoped that the punishments of the damned should ever haue an end O devout foule, thinke alwayes vpon the eternall punishments of the damned: To thinke vpon hell preserves a man from falling into Hell. Haue a care to repent, whiles yet there is time for pardon, what else shall the fire devoure but thy fins the more thou heapest vp fins, the more matter thou laiest vp for the fire. O Lord Iefus which by thy passion hast made satisfaction for our sinnes, deliver vs from eternall damnation! AMEN.

MEDITAT. LI.

Of the spirituall Resurrection of the Godly.

Doth Adamdye Christ in thee live. Christ flak Eternal life thee give.

Hrists Resurrection profits thee nothing , vales Christ falso rise in thee : As Christ must bee conceived, borne, and live in thee, fo also must hee rife in thee. Before Refurrection goes death because none rifeth againet bu; hee that is fallen : And fo it fares in this Spirituall Resurrecti-f on: Christ rifeth notin thee, vnles Adam first dye in thee: the inward manfrisch not , vnlesse the outward min bee first buried : The newnesse of the spirit will not come forth , vnlesse the oldnesse of the field bee first hidden: It it not

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not enough for thee, to have Christ once risen in thee, because the old Adam cannot bee extinct in one moment; The old Adam will reviue in thee dayly, and thou must dayly mortifie him, that Christ may beginhe to line in thee dayly. Christ accended not into Heaven neither etred he into his glorybefore he rose from death: Soneither canstfenter into celestial gloryvnleffe Christ first rife in thee, & live in thee: Hee is not a member of the mysticall body of Christin whom Christ liveth not : Neither shall hee bee brought by Christ into the Church Triumphant, who hath not beene a member of his body in the Church militant. Betrothing goes before matrimonie, and that foule shal not be brought in vnto the marriage of the heavenly Lambe, which is not in this life betrothed to Christ by faith, and scaled by the earnest of the

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Holy Spirit: Let Christ therefore rife, and live in thee that thou mayst line with him for ever. This is the first Resurrection : Bleffed and Holy is hee that hath part in the first Resurrection, over him Shall the fecond death have no Power: Ifthou wilt at the Resurrection come forthvnto life, Christ must daily rifein thee in this life. At the Refurrection of Christ the Sunne rose: So if Christ bee spiritually rifen in thee', the light of the faving knowledge of God fhal rife in thy foule How can the light of the faving knowledge of GOD bee there where the darkenesse of most greivous sinnes still hath place? The feare of the LORD is the beginning of wisedome. How then can heavenly wisedome bee there, where the feare of God hath no place? But he that is destitute. of the light of divine knowledge in this life, how can hee be made

MEDITATIONS. partaker of eternall light in the life to come? The fonnes of light onely doe passevntoeternall light, but the sonnes of darkenessevnto eternall darkeneffe. Christ at his Resurrection triumphed over death; So hee in whom Christ is spiritually risen is passed from death to life: For hee cannot bee overcome by death, in whom the Conquerour of Death doth line. Christ rising againe brought with him perfect righteousnesse: For hee dyed for our finnes, and rose againe for our Iustification : So hee also in whom Christ is spiritually rifen, is Iustified from his finnes: For how can sinne have place there, where the perfect Righteousnesse of Christ liveth and flourisheth? Now this Righteousnesse of Christ is applyed vnto vs by Faith: Chrift rising from the dead gotte the victorie overSatans For in his descent to Hell, hee de-Aroyed

GERHARDS 401 stroyed his Kingdome, spoyle his palace, and brok his weapon in perces And fo alfo in whomfor ever Christ is spiritually rifen, gainst him shall not Satan prevaile For how can hee bee overcome of Satan, in whom Christ liveth who overcameSatan? AtChrists Refurrection there was a great earthquake: fo the spirituall Refurrection with Christ is not without the earnest commotion and contrition of heart: The old Adam bee overcome without ftriving & relistance: Therefore Christ allo cannot rise in the spirituall Refurrection with CHRIST, valette there be a blotting out offin, and there is no blotting out offinne vnleffe acknowledgment of finne coe before; and there is no true acknowledgement of fin without ferious contrition of heart: there fore there is no spirituall resurre-Rion of Christ in thee withour inward

MEDITATIONS ward contrition of heart. Holy Ezechias faid: As a Lyon hath hee broken in peices my bones :. Behold great Conttion! But hee addes presently: O Lord, fo shall they live againe, and fo shall my Spirit bee quickned: Thou shalk correct me and thou shalt quick en mee: Againe, thou haft cast all my finnes behind thy backe: Behold a spirituall Resurrection from sinne! At Christs Refurrection an Angell of the Lord descended from heaven and fare vpon the Sepulchre: So if Christ be rifen in thee spiritually, thou mayest reioyce in the followship of the Angels. Where the old Adamlines and reignes, there is a pleasing bed for the divell: But where Christliveth and reigneth, there the Angels reloyce to dwell For it is writen: There is loy in heaven over one finner that repenteth: But where is true Re-00 PCB- 406 GERHARDS

pentance, there also is Christe ien spiritually. Where Christ not yet risen spiritually, neith is there yet the grace of God; an wherethereis not yer the gra God, neither is there the guard of Angels. Where Christ is not spiritually, risen there still doe the old Adam reigne; there don finne also yet reigne; and when finne doth reigne, there the vel doth reigne, and what comme nion can there bee betweener bleffedAngels and the divel? Chi after his Resurrection present himselfe aliue votohis disciples: if thou beeft made a partaker the spirituall Resurrection faith, thew thy felfe to bee a line ly member of Christ by loue. man is not judged to be aliue, leffe hee thew forth outwardly the actions of life. Where Christia there is also the HolySpirit; when the HolySpirit is there he incited

MEDITATIONS. 306 and moveth to every good worke; because they which are lead by the Spirit of God are the sons of God: Iftherefore wee live in the Spirit, let vs also walke in the Spirit: The light of the Sunne doth every way dispersey brightnes of his beame se So y light of faith dothevery way diffuse the heat of loue. Take light from the funne, and thou may fe seperate loue from true faith Sins are dead workes : If thou walker in dead works, how dost thou line in Christ & Christ in thee? Sins belong vntoyold Adam: If yold Adam doth still reigne in thee, how are thou fpiritually rifen with Chrift? Sinnes belong to the old Seft : If thou walkest in the old fieth, how doth the new maliue in thee? Raife vs vp. O good lefus, from the death offinne, that wee may walke in newnesseof life!Let thy death kill the old Adam in vs, and let thy &c-

furrection raise vp the inward ma

vnto life! Let thy Bloud wash from our finnes, and let thy Ref rectio put vpon vs y Robe of Ricteoulnes! After thee, the true Liddoe we pant & breath being de in fin: After thee, the true Right outnes do we pant & breath being turned away from thee by fin: After thee, the true falvation doe we pant & breath, beeing condemned for our finnes: Quicken vs, Lustin vs, and Save vs! A M E N.

Gforie to GOD.

FINIS.

Printed by IOHN HART.
Anno Dom. 1631.

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